DOCUMENT RESUME

ED 432 424 RC 022 016

AUTHOR	Kaupp, P. Ann, Comp.; Burnett, Fiona, Comp.; Malloy, Maureen, Comp.; Wilson, Cheryl, Comp.
TITLE	A Critical Bibliography on North American Indians, for K-12.
INSTITUTION	National Museum of Natural History, Washington, DC.
PUB DATE	1996-00-00
NOTE	215p.
AVAILABLE FROM	Web site: http://nmnhwww.si.edu/anthro/outreach/Indbibl/bibliogr.html (full text).
PUB TYPE	Guides - Non-Classroom (055) -- Reference Materials - Bibliographies (131)
EDRS PRICE	MF01/PC09 Plus Postage.
DESCRIPTORS	Adolescent Literature; Alaska Natives; American Indian Culture; *American Indian History; American Indian Literature; American Indian Studies; *American Indians; Annotated Bibliographies; Books; Canada Natives; *Childrens Literature; Criticism; Cultural Awareness; Educational Resources; Elementary Secondary Education; Ethnic Bias; Evaluation Criteria; Foreign Countries; *Reading Material Selection; Stereotypes; Tribes
IDENTIFIERS	*Cultural Sensitivity

ABSTRACT

This annotated bibliography is a response to teachers' concerns about choosing culturally sensitive and historically accurate books about American Indians and Alaska Natives. It contains critical annotations and evaluations of approximately 1,000 books, most published 1960-93, and points out controversial titles and disagreements about specific books. The focus is primarily on materials for elementary and secondary students but also includes publications of interest to the general public. Sections are organized by culture area--General, Southwest, Northwest Coast, California, Plateau, Arctic, Plains, Great Basin, Subarctic, Northeast, and Southeast--and each area is further organized by tribe and then divided into nonfiction, fiction, biographies, and traditional stories. Within each section, entries are listed alphabetically by author and include publisher, publishing date, and number of pages. Broad reading-level categories are indicated as lower elementary, upper elementary, secondary, or adult. The annotations note books' strengths and weaknesses. Highly recommended books are given a star, questionable books a question mark. In an attempt to assist teachers and parents in making informed choices for their students and children, the introduction offers 17 questions that provide a framework for evaluating books on American Indians and Alaska Natives, 4 common examples of stereotypical representations, a discussion of words that reflect bias or prejudice, a recommended reference series, and 11 additional resources. (TD)

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ED 432 424

A Critical Bibliography On North American Indians, For K-12

Anthropology Outreach Office
National Museum of Natural History
Smithsonian Institution

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A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

Dedicated to the memories of
Jim Breiler and William Oandasan
for their encouragement and support.

Acknowledgements	INTRODUCTION (please read this first)	NW COAST	ARCTIC	SUBARCTIC
Foreword by Linda Skinner (Choctaw)	GENERAL	CALIFORNIA	PLAINS	NORTHEAST
Preface by Lisa A. Mitten (Mohawk)	SOUTHWEST	PLATEAU	GREAT BASIN	SOUTHEAST

This bibliography was compiled by P. Ann Kaupp, Head of the Department of Anthropology's Outreach Office at the Smithsonian Institution's National Museum of Natural History (NMNH), Fiona Burnett, while an intern in the Museum Studies Program at George Washington University, Maureen Malloy, now Coordinator of Public Programs at the National Museum of Health and Medicine, and Cheryl Wilson, presently editor in the Publications Office of the Smithsonian's National Museum of the American Indian (NMAI).

ACKNOWLEDGEMENTS

This bibliography was made possible by the generous support of the Smithsonian Institution Women's Council and the Department of Anthropology and Office of the Director, National Museum of Natural History. We are especially grateful to the Smithsonian Libraries, in particular Irene Anthony and Carolyn Hahn, for handling hundreds of interlibrary loan requests with aplomb. Our significant thanks also to Joallyn Archambault, Yvonne Beamer, Jay Fikes, William Fitzhugh, Arlene Hirschfelder, Stephen Loring, Cesare Marino, Lisa Mitten, and William Sturtevant, for their helpful comments and suggestions. We extend our gratitude to Ann Bay, Joe Bruchac, Thomas Davidson, Hap Gilliland, Marty Kreipe de Montaño, Marie Malaro, Linda Skinner, and precollege educators Mary Lou Berres, Gretchen Spencer, and Dawn Thomas, for their encouragement and support, and to Nancy Pinkert, who contributed her research and editorial skills.

[FOREWORD]

To a Future Free of Bias

Do you remember reading or hearing phrases such as: "Sit cross-legged like Indians," "single file, Indian style," "playing cowboys and Indians," "like a bunch of wild Indians," and "don't be an Indian giver" when you were a child? How about learning to count by enumerating "Ten Little Indians" and learning to read by reciting "I is for Indian" or "E is for Eskimo?" These examples, personally observed by this Choctaw mother, teacher, and student, as well as by most of America's schoolchildren, are still used in schools today. They set the stage for a lifetime of misinformation and cultural bias about American Indians, objectifying them in a way that undoubtedly would not be tolerated or accepted by any other ethnic group.

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Today, over 500 years since the arrival of Columbus to the shores of the Americas, schoolchildren, teachers, and society are continually inculcated with myths and misinformation about American Indians and Alaska Natives. Ethnocentric histories, written and edited by the "discoverers," reflect stereotypes and cultural bias in classrooms, textbooks, media, and curriculum, changing or excluding critical information to justify a nation's stance in history.

For example, John Smith and Miles Standish are often portrayed as heroes or role models (as Smith is in Disney's popular movie, *Pocahontas*). These men were far from heroic. History records they were actually "browbeating native leaders, robbing Indian food caches, and obtaining food for their bickering comrades by trade or extortion."[1] Similarly, Christopher Columbus's "discovery" of America is still studied, celebrated, and dramatized in schools. Children do not learn of Columbus's mistreatment, exploitation, and betrayal of the native people he and his men encountered.

Children's history books use terms such as "westward expansion" and "Manifest Destiny" to describe what would be more accurately called ethnic genocide. These books alternately portray Indians as "noble savages," "faithful Indian guides," or "sneaky savages" who lead "ambushes" and "massacres," while in contrast, cavalrymen fight "brave battles." These books propagandize the "glory and honor" of taking land and oppressing native people for European purposes that are portrayed as holy and valid.

History books are not the only sources of misinformation and stereotypes. Arts and crafts books often include projects such as making Indian masks or headdresses. However, headdresses represent position and valor in many native cultures, and the masks of some cultures are considered sacred. Making construction paper and crayon replicas trivializes the important cultural meanings that these objects hold. More appropriately, teachers can educate students about native cultures by studying cultural artifacts and materials (in an art class, for example), as well as biographies and histories, for a more well-rounded study.

The history of Thanksgiving, too, is often misrepresented in books for children: The Pilgrims were unhappy, because the English king refused to let people go to the church of their choice. To gain religious freedom, the Pilgrims loaded up all their belongings and sailed for America. They met a friendly Indian named "Squanto" who helped them plant crops. After the first harvest, Governor Bradford invited the Indians to a huge feast. Chief Massasoit and ninety braves came and for three days ate their fill of turkey, sweet potatoes, and pumpkin pie. After the first Thanksgiving they lived happily ever after.

This familiar version of Thanksgiving obviously omits many important facts. Teachers and parents must search carefully for books that relate this event more accurately. As we know, the Western Hemisphere was not a "New World," but rather the homeland of ancient civilizations and many diverse cultures. Regarding the events of the original thanksgiving, the Indians had held ceremonies of thanks for harvest and other gifts of the Creator for thousands of years prior to the arrival of Europeans. At the feast, in fact, the Indians brought most of the food, as they had traditionally done in their own giveaway ceremonies. And far from the idyllic scene of two cultures in harmony with which we are often presented, contact with Europeans and the diseases they introduced decimated entire native populations.

A few years ago, I was one of several instructors who taught a Smithsonian Institution workshop for local elementary school teachers on teaching about American Indians. Some questions asked repeatedly were: "What books should I use for teaching children?" "Which books are accurate, which are not, and if not, why not?" These sincere questions and twenty-five years of experience as an educator developing and analyzing curricula support my firm belief that teachers do not deliberately use poor teaching materials. In the area of American Indian studies, however, misinformation is so pervasive that finding appropriate material can be difficult even for the specialized teacher.

This bibliography, compiled by the Anthropology Outreach Office of the Smithsonian's National Museum of Natural History, is a response to these and other teachers' concerns about choosing culturally sensitive and historically accurate books for children about American Indians and Alaska Natives. Parents and the general public may also find it to be a valuable resource for making informed choices

about books. The antibias guidelines and critiques found here can help readers develop an ability to critically evaluate books and teaching curricula and provide a foundation by which to assess the value of materials about any culture or ethnic group.

As teachers and as parents, we are responsible for what and how we teach our students and children. This publication can help guide educators in becoming personally responsible for their own ethics of education. Creating caring classroom communities that nurture the human spirit regardless of ethnicity or other perceived differences is the beginning step in building an educational environment that is culturally sensitive to all students. Embrace our diversity, for it truly is our greatest strength.

Linda Skinner
Edmond, Oklahoma
September 1996

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[1]T. J. Brasser, "Early Indian-European Contacts," in *Handbook of North American Indians, Volume 15, Northeast*. Bruce G. Trigger, ed. (Washington, D.C.: Smithsonian Institution): 82, 83, 89, 95.

PREFACE

Images of Native Americans are all around us. They appear in movies, television, books, and sports; are used as symbols and logos for tires, butter, the environment, carpeting, and automobiles; and show up at different times of year as Halloween costumes, in Boy Scout and Campfire Girl rituals, and as guests at Thanksgiving feasts. Few of these images have any basis in reality, drawn as they are from one of the most closely held beliefs of American mythology. Indeed, even Indians themselves sometimes have a difficult time separating the reality of their lives as human beings from the fantasy expected of them by the rest of America.

The only arena where some progress has been made in combating this onslaught has been in children's literature. The past ten years or so have seen an increase in both the volume and quality of books about American Indians for children. Several excellent nonfiction series have appeared (most notably, Chelsea House's "Indians of North America" and Lerner Publications' "We Are Still Here" series; titles from both are reviewed in this bibliography), and Native authors and artists are finally seeing print with major publishers. Fiction has not fared so well, as authors' "creative license" is often used as an excuse for stereotypical flights of fancy masquerading as multicultural literature.

Nevertheless, it is in books where the greatest potential exists for bringing Americans in touch with the American Indian of reality, not fantasy. With the emphasis on multicultural literature from children's book publishers these days, how does one sort out which titles have been rushed into print or repackaged to meet the demand for books on "diversity" from sensitive and accurate works that avoid stereotypes?

Several bibliographies and guides have been published in recent years, some of them mere booklists of "Indian" books without any analysis (often appearing as chapters in guides to "multicultural literature"). Some are annotated bibliographies that simply describe the storyline and content. The most useful guides, however, are those that critically evaluate the images, descriptions, and portrayals of Native people, such as this bibliography. The accuracy of the portrayal of the Indian character(s) is the focal point of these annotations. This is important. Books are usually reviewed by the major review journals for their literary accomplishment, reading level, appeal to young readers, and attractiveness of illustrations. Almost never do these mainstream reviews consider the accuracy of the portrayals of Native cultures, or, for that matter, of any other cultures. A book may have a riveting and exciting storyline, but appalling depictions of Indian characters.

The annotations in this bibliography address all of these concerns. Like the best of its peers, it contains critical annotations and evaluations---not just plot summaries---of Indian books. Both positive and

negative depictions are described, and the editors are not hesitant to point out controversial titles and disagreements about specific books. There is good balance and fair treatment in these reviews.

So how does a well-meaning parent or teacher or librarian decide which of the many books on the market to spend her money on? Using this bibliography and others like it is an excellent starting point. When choosing books, look at the authors---are they Native people or do they have experience with American Indian culture and history? How are Indians portrayed in the book? This bibliography covers these topics, as well as providing a list of sources for additional evaluations. It may be helpful to look in more than one source for reviews of books on Native Americans. Ask your local Indian center for help in evaluating and recommending which books to buy. Almost every city and many towns have such a center. And of course, those living in states with reservations have excellent resources there, too. Finally, the more you read books about Indians, paying attention to all of these issues, the more familiar you will become with the subtleties and complexities of accurate portrayals of Indians. It takes time and awareness. Be patient; after all, you have a lifetime of learning to undo!

Lisa A. Mitten (Mohawk)
President, American Indian Library Association

Back to ANTHROPOLOGY OUTREACH Home Page

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

INTRODUCTION

Students in today's classrooms represent a wide range of ethnic and cultural backgrounds. Teachers and librarians are responding to this fact by actively seeking books and other resources that reflect multiple perspectives. Teachers and school administrators are revising existing curricula to correct longstanding misinterpretations of American history by incorporating materials that present the voices and experiences of women, Hispanic Americans, Asian Americans, African Americans, and Americans Indians and Alaskan Natives.

At the National Museum of Natural History, the Outreach Office of the Department of Anthropology receives thousands of requests each year from all over the world for information on American Indians--from educators, students, American Indians, and the public at large. The 500th anniversary of Columbus's arrival in America and interest in environmental issues and American Indian spirituality, as well as the general trend toward multiculturalism mentioned above have led to a proliferation of books, movies, and educational materials about American Indians. In light of these new resources and in response to requests for educational materials, the Outreach Office began compiling a comprehensive, annotated bibliography on American Indians for elementary and secondary students.

We began by making an informal inquiry of local schools and libraries to learn what materials were already available and which ones teachers were using in their classrooms. We discovered that teachers' knowledge of American Indian cultures varied greatly; their emphasis was often on Indians of the past rather than the present. The next step was to organize a Smithsonian symposium, "Teaching About American Indians," held in March 1991. Prominent Indian and non-Indian educators and scholars from around the country introduced local elementary school teachers to new curricula, taught them how to identify stereotypes, and suggested new approaches to teaching about Indians. Teachers had the opportunity to speak with Indian people about whom they were teaching but with whom they had little if any contact. Symposium participants agreed that there was a need for a critical bibliography that teachers could use not only as a resource but also as a tool for learning to evaluate reading material on American Indians.

Many consultants---Indian and non-Indian school and museum educators, tribal representatives, librarians, and scholars---played a part in the development of this project. Bibliographies by Beverly Slapin and Doris Seale, Barbara Kuipers, Arlene Hirschfelder, Mary Gloyne Byler, Jon C. Stott, and Hap Gilliland, among others, also proved invaluable. Dedicated to guiding teachers in choosing books that reflect thoughts, beliefs, and experiences of American Indians past and present, these publications are listed below.

This bibliography focuses primarily on materials for elementary and secondary students, although it has grown to include publications of interest to the general public. We have indicated broad reading level categories: lower elementary, upper elementary, secondary, and adult (used when a book contains sexually explicit material or language). Sections are organized by culture area and tribe, and are further divided into non-fiction and fiction, biographies, and traditional stories. Readers will note that some sections are much longer; some cultures are more widely represented in the available literature. We have included several scholarly works that contain maps, timelines, or other information (usually cited in the annotation) useful for teaching . The bibliography concludes with an author and title index.

We have made an intensive effort to review books published by both large and small presses---especially those committed to American Indian authors. Many excellent publications by native writers, sometimes

from little known publishers, provide new perspectives on the values, struggles, and aspirations of native people, or relate traditional stories that vividly describe the creation of the world or the attributes of living creatures.

Finally, the bibliography contains many books that we found to be questionable in content and quality---examples of the misinformation and stereotypes that are, regrettably, found in many books on American Indians for both children and adults. Balance is an important factor to consider in reviewing books. We found that some books that were strong in certain aspects were weak in others. For example, a well-written book might contain poor or inappropriate illustrations. Or some books that are considered classics reflect attitudes and language of their time, which may be considered inappropriate or offensive today. Including the disappointing with the excellent provides an opportunity for teachers and students to learn the difference between poorly researched and carelessly written books and those that provide accurate and culturally sensitive material.

The questions listed below provided the framework for our evaluations of books on American Indians. They were developed and adapted from our readings and from sources listed below. We encourage readers to consult these and other sources to develop their own methods of evaluation.

1. Is the book's cultural information accurate?
2. Is the historical information accurate?
3. Does the book contain accurate or preferred word usage and spellings?
4. Are loaded or offensive words used, e.g. "squaw," "brave," "primitive"?
5. Does the book lump all American Indian people together rather than referring to individual groups or tribes? Are tribal differences recognized?
6. Does the book promote or present a stereotypical "Hollywood" version of American Indians?
7. Do the illustrations depict stereotypical images of American Indians?
8. Does the book refer to American Indians as though they belong to the past? If so, is it made clear that this is intentional?
9. Do American Indians initiate actions based on their own values and judgements rather than only reacting to outside factors?
10. Are Indians presented as stoic, one-dimensional, unfeeling characters or as real human beings with strengths/weaknesses, joys, and sorrows?
11. When the dominant group is non-Indian, is that group always shown in a more favorable light?
12. Is equal respect shown to male and female roles?
13. Are American Indian groups presented as heirs to rich historical traditions going back to pre-Contact days?
14. Are American Indian groups/nations presented as dynamic, evolving communities that can adapt to new conditions and control their own destinies?
15. Are American Indian contributions to Western civilization recognized?
16. Are claims that a particular person occupies a position of leadership in political or ceremonial affairs validated by most members of the claimants' culture?
17. Does the book cite sources for its facts?

Accuracy

It is important to seek out books that are historically and culturally accurate. This can be a complex issue. Cultures are constantly changing and no one person or source can speak for an entire group. History is interpretive and sometimes subjective depending on the perspective and methods of those recording it. Cultural perspectives vary widely on subjects such as religion and cosmology, origin and creation, and warfare and other aspects of history. For example, scientists support the evidence has

shown that the ancestors of American Indians arrived in what is now Alaska from Asia thousands of years ago, yet Indian cultures often have very different beliefs about their origins---many believe that they originated on this continent. Many books reflect a single perspective on complex ideas or events, or contain at least some historical or cultural inaccuracies, either in text or illustrations. In some cases, a book containing errors can still be a useful teaching resource if parents, teachers, and librarians are aware of its errors and are careful to avoid perpetuating misinformation.

Stereotypes

Stereotypical representations of American Indians are ubiquitous---in the media, in toys, and in books, many of which are found in school libraries and classrooms. Common examples of stereotypes we encountered are described below.

***Indians share a common culture, language, and/or physical type.

On the contrary, there is wide diversity among American Indian peoples. Tribes have distinct histories, cultures, beliefs, languages, and physical characteristics. However, some books oversimplify, combine disparate traits, or fail to identify the cultural affiliation of their characters. For example, American Indian characters are often shown wearing feathered headdresses, hunting buffalo, living in tipis, and riding horses---that is with characteristics of Plains Indians that many people associate with all Indians. This image has been perpetuated for decades by the press, advertising, and Hollywood. The typical "Hollywood Indian" might also be a one-dimensional (either good or bad) character who uses broken English, wears a buckskin breechcloth and a feather in his hair, and expresses little if any emotion. He is more an "Indian" than he is a Sioux, a Comanche, or a Cheyenne.

This tendency to combine characteristics or discount differences is also prevalent in descriptions and illustrations of American Indian material culture. Some authors fail to research their subjects, preferring, for example, to show their characters traveling in birchbark canoes while living in tipis, or painting Southwestern-style pots while sitting beside totem poles.

***Indian cultures are dead or dying.

Often the most subtle stereotypes are the most insidious. Many books, both fiction and non-fiction, are written in the past tense, perpetuating the idea that all Indian cultures are of the past, have died out, or are almost extinct. One variation of this stereotype is writing that concentrates on pre-reservation Indian life, with no recognition of the vital, flourishing, and constantly changing cultures that exist today. Ironically, many times, even in otherwise well-written books, cultures are described as being "destroyed," or having their "spirits crushed."

Fortunately, in recent years, many books have focussed on contemporary Indian cultures---expressing their vitality, resilience, and independence. These books describe the gains made by native people in revitalizing their own traditions and demonstrate the challenges of living in a country where European values predominate.

***Indians are primitive and incapable of initiating action or controlling their own fate.

In many books with both Indian and non-Indian characters, it is often the non-Indians who rescue the Indians, teach the Indians "superior" technology, or "save the day." Indian cultures were thriving for hundreds of years prior to the arrival of Europeans, but this is rarely acknowledged, especially in books for children.

***Indians possess spiritual powers and a magical connection to the natural world.

It is ironic given high rates of mortality, disease, and poverty, and the lack of educational opportunity experienced by a large number of native people that Indian culture is often romanticized by non-Indians. New-agers and spiritual hucksters, with limited understanding and no authority have tried to co-opt and exploit aspects of native spirituality for their own gains. Some of the books we have reviewed, products of misplaced ignorance and idealism, insult and demean native ceremonial spiritual values.

Language

Many books contain loaded words that reflect bias or prejudice. "Squaw," "primitive," "buck," "brave," and "papoose" are examples of words that American Indians consider degrading, insulting, patronizing,

or generalizing. Books often describe "battles" won by U.S. soldiers but "massacres" carried out by Indians. In addition, Indian warriors are often "fierce," "cruel," or "bloodthirsty," while U.S. Army soldiers or cavalry are "courageous," "daring," or "heroic." These stereotypes are often reinforced in illustrations showing, for example, Indians sneaking up to a homesteader's cabin or an Indian grasping a pioneer woman's neck and wielding a tomahawk.

A Note About This Bibliography

Many, many books on American Indians are being published today, and it is impossible to review them all. By the time this bibliography is printed, hundreds of other books will be on bookstore and library shelves, and some we have reviewed may be out-of-print. Our hope is that this bibliography will assist teachers and parents in making more informed choices for their students and children, whether they choose titles from our list or do their own evaluations of books we haven't seen.

In the annotations, we have indicated "no tribe identified," when the cultural affiliation of a story is not stated. We have given the author's cultural affiliation when it is noted in the book, however, publications often do not include this information. The terms "Native American," "Indian," and "American Indian" are individual preferences and all acceptable. For this and other cultural word usages and spellings, however, we have followed the Smithsonian's *Handbook of North American Indians*, which uses the term "American Indian."

Our reviews note books' strengths and weaknesses. Books that we found exceptional were given a star, indicating that they are highly recommended; those we found questionable were given a question mark, indicating that they are not recommended. Books we found to be acceptable but not exceptional---for instance, books with accurate information but a cumbersome writing style or format, or books with beautiful and sensitive illustrations but a lack of substantial information---were given no marks. We realize, of course, that all reviews, including those in this bibliography, are subjective.

Recommended Reference Series:

Handbook of North American Indians. Sturtevant, William C. general editor. Washington, D.C.: Smithsonian Institution.

An encyclopedia summarizing knowledge about all Native peoples north of Mesoamerica, including cultures, languages, history, prehistory, and human biology. A standard reference work for anthropologist, historians, students, and the general public. The following volumes are now available: Volume 8: California, 1978; Volume 15: Northeast, 1979; Volume 9: Southwest (Prehistory and Pueblos), 1980; Volume 10: Southwest (non-Puebloan Peoples); Volume 6: Subarctic, 1981; Volume 5: Arctic, 1984; Volume 11: Great Basin, 1986; Vol. 4: History of Indian-White Relations, 1988; Volume 7: Northwest Coast, 1990; others to follow until 20 volumes are completed. *Handbook of North American Indians.* Sturtevant, William C. general editor. Volume 8: California, 1978; Volume 15: Northeast, 1979; Volume 9: Southwest (Prehistory and Pueblos), 1980; Volume 10: Southwest (non-Puebloan Peoples); Volume 6: Subarctic, 1981; Volume 5: Arctic, 1984; Volume 11: Great Basin, 1986; Vol. 4: History of Indian-White Relations, 1988; Volume 7: Northwest Coast, 1990; Volume 17: Languages; others to follow until 20 volumes are completed.

Some of the books in the following series were reviewed in this bibliography:

Indians of North America, General Editor Frank W. Porter III. Chelsea House Publishers, Broomall, PA.

Over 50 titles available on American Indian tribes as well as on specific topics such as The Archaeology of North America and Literatures of the American Indian, written by scholars. For a catalog, write: Chelsea House Publishers, Dept. CB2, P.O. Box 914, 1974 Sproul Rd., Suite 400, Broomall, PA 19008-0914. Also Chelsea House Publishers' Junior Library of American Indians.

Alvin Josephy's Biographical Series on American Indians. Englewood Cliffs, NJ:

SilverBurdett Press.

Alvin Josephy, a noted historian, introduces each biography by explaining the purpose of the series, which is to help the reader understand how the Indians looked at the world.

Further Resources:

The Anthropology Outreach Office distributes numerous bibliographies of scholarly publications on Amercan Indian history, culture, and the arts as well as a precollege Teacher's Packet on American Indians. To order the free teacher's packet or a listing of available educational and informational materials, write to: Anthropology Outreach Office, NHB MRC 112, Smithsonian Institution, Washington, DC 20560.

American Indian Libraries Newsletter. Quarterly publication that contains reviews of books for children and adults. Subscription rates: $25 (libraries, institutions), $10 (individuals), $5 (students). Write: Joan Howland, Law Library, University of Minnesota, 229 19th Ave., South, Minneapolis, MN 55455.

Byler, Mary Gloyne. *American Indian Authors for Young Readers, A Selected Bibliography*. New York: Association on American Indian Affairs, 1973. (out of print)

"Checklist," *Meeting Ground*, Biannual Newsletter of the D'Arcy McNickle Center, Issue 23, Summer 1990. Chicago, IL: The Newberry Library. ("Checklist" was based on criteria provided by Center advisor, Cheryl Metoyer-Duran, UCLA School of Library and Information Sciences.)

Gilliland, Hap. *Indian Children's Books*. Billings, MT: Council for Indian Education, 1980. (out of print)

"'I' Is Not for Indian: The Portrayal of Native Americans in Books for Young People," compiled by Naomi Caldwell-Wood and Lisa A. Mitten. Bibliography and guide available by writing to Lisa Mitten, University of Pittsburgh, 27 Hillman Library, Pittsburgh, PA 15260.

Heinrich, June Sark. "Native Americans: What Not to Teach," *Unlearning "Indian" Stereotypes, A Teaching Unit for Elementary Teachers and Children's Librarians*. New York, NY: The Racism and Sexism Resource Center for Educators, a Division of The Council on Interracial Books for Children, 1977.

Hirschfelder, Arlene B. *American Indian and Eskimo Authors*. New York: Association on American Indian Affairs, 1973. (out of print). Also "Unlearning Indian Stereotypes," *Halcyon/1990: A Journal of the Humanities*, vol. 12. Nevada Humanities Committee and the University of Nevada Press.

Kuipers, Barbara J. *American Indian Reference Books for Children and Young Adults*. Englewood, CO: Libraries Unlimited, Inc., 1991.

Slapin, Beverly, and Seale, Doris. *Through Indian Eyes: The Native Experience in Books for Children*. 3rd ed. Philadelphia, PA: New Society Publisher, 1992.

Stott, Jon C. *Native Americans in Children's Literature*. Phoenix, AZ: Oryx Press, 1995.

Native American Web Site. Information on homes pages of individual Native Americans, Nations, and other sites about American Indians.
http://www1.pitt.edu/~lmitton/indians.html

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

GENERAL

Aliki; Aliki, illus. *Corn is Maize: The Gift of the Indians*. New York, NY: Harper C Collins; 1986. 40 pages. (elementary).

This simply written description on the importance of corn for American Indians includes information on the origins of corn, how it is cultivated, and how it grows. The book's text and illustrations describe and illustrate "Indians" in a very general way, with no tribe indicated. The book states that the earliest evidence of corn is "more than 5,000 years." In actuality the date is 5,200 BC--over 7,000 years ago.

Ancona, George; Ancona, George, photog. *Powwow*. San Diego, CA: Harcourt Brace Jovanovich, Publishers; 1993. 45 pages. (elementary)

This photo essay on Crow Fair, an annual pan-Indian powwow held in Montana, and the biggest powwow in North America contains beautiful color photographs of participants and events that enhance the text, which describes the activities at the powwow.

Artman, John; Volpe, Nancee, illus. *Indians: An Activity Book*. Carthage, IL: Good Apple, Inc.; 1981. 64 pages. (upper elementary) ?

Designed for teachers, this book contains a variety of units and activities on American Indians including Indian chiefs, words and place names, sign language, games, and finding and collecting Indian artifacts. The information is presented as applying to all Indians rather than specific groups or tribes, resulting in inaccuracies. For example, the author states that "Many tribes had what is known as a Winter Count" rather than specifying that this is a tradition only among some Plains groups. The section on collecting Indian artifacts does not suggest contacting professional archaeologists before removing anything from a site. There is no information or activities that focus on contemporary American Indians.

Ashabranner, Brent; Conklin, Paul photog. To Live in Two Worlds: American Indian Youth Today. New York, NY: Dodd Mead; 1984. 145 pages. (secondary) *.

An examination of how young American Indians feel about their future, of the special problems they face in the 1980's, and of the opportunities open to them. Through interviews with high school and college students and those just beginning their careers, the book describes the difficulties of fitting into the white world and the importance of pride in one's cultural traditions for a positive self-image. Examples of Indian educational institutions focused on are: the Navajo Academy in Farmington, Arizona; the Rough Rock Demonstration School; and the Zuni Alternative Learning Center. Lengthy quotes retain the quality of first-person accounts. Good black and white photographs.

Behrens, June; Tuch, David, photog. *Pow-wow*. Chicago, IL: Children's Press; 1983. 32 pages. (Festivals and Holidays). (lower elementary).

The book demonstrates the importance of the powwow as a major social event among diverse American Indian groups, uniting them in a revival of Native pride. The young reader is guided through a powwow by an Indian boy from an unidentified tribe. A thumbnail

sketch of the various culture regions represented at the powwow and the history of the arrival of non-Indians and dispossession are added. Many color photographs illustrate the book. Unfortunately, no explanatory captions are included to help the reader identify cultural affiliations.

Bierhorst, John ed.; Brierly, Louise illus. Lightning Inside You and other Native American Riddles. New York, NY: William Morrow & Company; 1992. 104 pages. (elementary).

This collection of riddles from 36 American Indian tribes should appeal to young readers. To help with the answers, (provided at the foot of each page) the riddles are arranged by subject matter and in some cases the illustrations (black and white) provide clues. Includes an index and original sources, which are cited along with a brief note on the tribe's location and language.

Brafford, C. J. (Oglala Sioux); Thom, Laine. *Dancing Colors: Paths of Native American Women*. San Francisco, CA: Chronicle Books; 1992. 120 pages. (secondary).

This book contains stunning full-page, full-color photographs of over 100 museum objects that were a part of traditional daily life for American Indian women. These photographs are supplemented with commentary by the authors. The retelling of four legends illustrates the variety of Indian women's roles. Includes an index to the illustrations and a bibliography.

Champagne, Duane, ed. *The Native North American Almanac: A Reference Work on Native North Americans in the United States and Canada*. Detroit, MI: Gale Research Inc.; 1994. 1275 pages. (upper elementary/secondary).

A comprehensive work that provides historical and contemporary information on Native North Americans in the U.S. and Canada. Canadian and U.S. authors, many native, have contributed to the wide range of topics covering law and legislation, activism, environment, religion, urbanization and non-reservation populations, arts and literature, media, health, education, and the economy. References for further reading and directories run throughout the book, providing such information as Native American place names, tribal collections, major museums, Native newspapers, cultural events, and Native American films and videos. Two hundred pages of biographies of prominent Native North Americans are included, as well as a glossary.

Churchill, Ward ed. Critical Issues in Native North America (IWGIA Document No. 62). December 1988/January 1989 ed. Copenhagen, Denmark: The International Secretariat of IWGIA (International Work Group for Indigenous Affairs); 1990. 197 pages. (secondary).

A collection of essays by native peoples relating the problems and issues facing the indigenous nations of the U.S. and Canada. These issues include loss of native lands and resources, the problems with cultural assimilation policies, and native resistence to these governement imposed legislations

DeCesare, Ruth. *Myth, Music and Dance of the American Indian*. Van Nuys, CA: Alfred Publishing Co., Inc.; 1988. 51 pages. (elementary/secondary) *.

A teacher's resource book on American Indian music that includes songs representing 21 tribes, information on each tribe represented, an annotated reading list, map of Indian culture areas, instructions for making American Indian musical instruments, and a student workbook with questions based on the information presented. Includes an audio cassette with recordings of the songs.

Feldmann, Susan ed. The Storytelling Stone: Traditional Native American Myths and Tales. Reprint of 1965 ed. New York, NY: Dell Publishing; 1991. 291 pages. (secondary).

Sources are cited for this collection of 52 legends from 31 tribes. The legends are grouped under creation myths, trickster tales, and hero, supernatural, and folktales. The language used in the myths is simple and readable. The extensive introduction, discussing myth types and their differing manifestations in the various tribes, seems more suited for college-level studies. A bibliography is included.

Fichter, George S. *American Indian Music and Musical Instruments*. New York, NY: David McKay Co.; 1978. 115 pages. (upper elementary/secondary).

This description of American Indian music and its place in Indian culture discusses war chants, hunting songs, lullabies, courting songs, music for curing illness, and music for sowing crops. The songs are not placed into the broader context of the oral literature of the American Indians, which includes stories, speeches, narratives, and ceremonies. The author makes the points that Native populations are culturally diverse and that there was never a "typical" North American Indian, and dispels the stereotype of Indians as expressionless and without emotion unless on the warpath. Their deeper feelings are clearly expressed in their songs and music. The book includes words and melodies for some songs, as well as instructions and diagrams for making a variety of musical instruments.

Green, Richard G. (Mohawk); Green, Richard G., illus. *A Wundoa Book: "I'm Number One"*. Sacramento, CA: Ricara Features; 1980, 1981, 1982, 1983. 30 pages. (elementary/ secondary).

Whimsical and off-beat humor characterizes this first book by a Mohawk writer and cartoonist. This comic book features the adventures of Wundoa, a blind horse, who can communicate his thoughts to people. Could appeal to all ages.

Hall, Moss. *Go Indians! Stories of the Great Indian Athletes of the Carlisle School*. Ward Ritchie Press; 1971. 100 pages. (elementary/secondary).

This work is a collection of the histories of successful Indian athletes who played for the Carlisle School, an Indian boarding school founded in Carlisle, Pennsylvania by Lieutenant Richard Pratt of the U. S. Cavalry. Included are the stories of Charles Bender, Jim Thorpe, and Louis Tewanima, as well as that of the winning 1907 Carlisle football team. Engagingly written, this book will entertain as well as educate students and sports enthusiasts alike. Illustrated with black and white archival photographs, the book includes an epilogue containing information on the school and its history.

Hausman, Gerald. *Turtle Island Alphabet: A Lexicon of Native American Symbols and Culture*. New York, NY: St. Martin's Press; 1992. 204 pages. (secondary) *.

The author gathered this collection of American Indian stories and poems illustrated with 150 photographs and drawings in an attempt to "isolate some of the major recurring themes of native life, and [to try] to explain their symbolism." The book moves eloquently through the alphabet, each letter being represented by an object and theme relevant to American Indian culture (for example, arrow, bead, eagle, fetish) and each described through a combination of text, myth, poetry, and illustrations. A unique treatment, beautifully written and presented.

Haviland, Virginia ed.; Strugnell, Ann illus. North American Legends. New York, NY: Philomel Books; 1979. 214 pages. (upper elementary/secondary).

A collection of myths, legends, and tales from North America, including stories of American Indians, of black Americans, of European immigrants, and "indigenous American tall tales." The informative introduction explains the origins of each type of story, the cultures from which these stories arise, and how these stories have become an integral part of American literature. Also described is how stories from different cultures are transmitted and combined to create variations on the original tales, which include elements of each

culture. Includes notes on the origin and significance of each story and a comprehensive bibliography for further reference.

Hill Sr., Richard W. (Tuscarora).; Mitchell, Nancy Marie; New, Lloyd. *Creativity Is Our Tradition: Three Decades of Contemporary Indian Art at the Institute of American Indian Arts*. Santa Fe, NM: Institute of American Indian Arts Press; 1992. 175 pages. (secondary).

This exhibition catalog was produced for the opening of the new museum of the Institute of American Indian Arts on the Institute's 30th anniversary in 1992. Lavishly illustrated with color and black and white photographs, it includes a history of the Institute and features essays on the roles of tradition and change in Indian art. Interviews with individual artists are included.

Hirschfelder, Arlene; Montaño, Martha Kreipe. *The Native American Almanac: A Portrait of Native America Today*. New York, NY: Prentice Hall General Reference; 1993. 341 pages. (secondary) .

This detailed reference work on American Indians focuses especially on their legal and social status as shaped by fluctuating government policies. The book opens with a comprehensive history of the U.S. government's dealings with Indians. This theme is expanded in subsequent chapters on Supreme Court decisions, treaties, the history and operation of the Bureau of Indian Affairs, tribal governments, and American Indian education. Chapters on religion, sports, and artists cover both traditional and modern practices. Overviews of American Indian journalism, American Indians in the military, and today's economic and employment situation are included. Five appendices list: tribes by state; reservations, rancherias, colonies and historic Indian areas; a chronology of Indian treaties; Native landmarks; and a chronology of American Indian history from 1492-1992. Photographs, charts and maps illustrate the book. Bibliography and index.

Hofsinde, Robert (Gray-Wolf); Hofsinde, Robert (Gray-Wolf), illus. *Indian Hunting*. New York, NY: William Morrow & Company; 1962. 96 pages. (elementary).

This is a concise, general guide to the traditional hunting techniques and practices of American Indians. Animals such as deer, buffalo, moose, rabbits, and whales are discussed, focusing on their importance to American Indian survival, as well as the methods and weapons used to hunt and kill these animals. Traditional ceremonies and customs associated with hunting are also explored. Black-and-white illustrations.

Hofsinde, Robert (Gray-Wolf); Robert Hofsinde, illus. *Indian Sign Language*. Reprint of 1956 ed. New York, NY: William Morrow and Co.; 1960. 95 pages. (elementary/secondary).

This reference book on the sign language of Indians of the Plains and adjacent regions to the West includes signs for people, objects, ideas, numbers, months, and Indian names and totems. Black-and-white drawings illustrate the signs for most words. Introduction and index.

Hutchins, Alma R. *Indian Herbology of North America*. 3rd ed. Boston, MA: Shambala Publications Inc.; 1991. 382 pages. (secondary).

The main purpose of this encyclopedic listing of 205 North American herbs is to "to attract the attention of general readers and professionals...to the scientific and practical value of Indian heritage." Each entry gives the alternative common name(s) for the herb, its geographic origin and present-day range. The medicinal uses of the herb in different parts of the world are listed, noting the part of the plant used, dosages, and various applications. The introduction briefly discusses the history of herbology, traditional American Indian diet and medicine, and compares contemporary herbology in North America, Russia, and the Orient. Some of the herbs are illustrated with black and white drawings. An annotated bibliography includes a list of American Indian publications.

Jacobson, Daniel. *Indians of North America*. New York, NY: Franklin Watts; 1983. 88 pages. (A Reference First Book). (upper elementary).

A simple reference book on tribal names, biographical sketches, and terms relating to American Indians, organized alphabetically in "dictionary" format. The definitions vary in quality and length. Black and white photographs and illustrations.

Kavasch, E. Barrie, ed. Dyrud, Chris Wold, Foley, Tim, Zarins, Joyce Audy, illus. *Earth Maker's Lodge, Native American Folklore, Activities and Foods*. Peterborough, NH. Cobblestone Publishing Inc. 1994. 159 pages. (upper elementary)

This collection of traditional tales, historical sketches, games, puzzles, recipes, and activities are taken from material previously published in *Cobblestone*, *Focus*, and *Odyssey* magazines. The items are grouped by subject and by geographic area--dreams, spirituality, ancient cultures, creation legends, Southwest, California, Northeast, Southeast, Plains, Arctic, Hawaii, projects, games, and recipes. The stories and articles, most of them about a page long, are well-written, and the recipes and games sound like fun. The introduction states that the book "is designed to inform our caring and sharing of nature...and our own sensory awareness." Although the editor seems to respect that aspects of Native American spirituality are closed to outsiders, some of the book's projects verge on the questionable, such as making a spirit plate or a medicine bag. The significance of these spiritual objects is explained, and a respectful attitude is encouraged. Nevertheless, such use of spiritual objects in a classroom context necessarily trivializes them. Non-Indian adoption of aspects of their spirituality is offensive to some Native Americans. A useful glossary lists tribes alphabetically, providing their location and characteristics. The index is well organized by tribe and culture area. Black and white illustrations, map.

La Pierre, Yvette. Sloan, Lois, illus. *Native American Rock Art: Messages from the Past*. Charlottesville, VA: Thomasson-Grant, Inc.; 1994, 48 pages. (upper elementary/secondary)*

This excellent overview of Native American rock art pictures and designs discusses the techniques used in their creation, their possible meanings, and the ways archaeologists study them to determine their age and purpose. The book closes with a discussion of the natural processes (weathering) that destroy rock art and deals with the question of vandalism. The young reader is given excellent suggestions as to how to look at rock art in order to appreciate and derive benefit from it. Some of the text may prove difficult for pre-high school. Includes a list of publicly owned sites that contain rock art, and a glossary. Attractive full color illustrations and photographs.

Lavitt, Edward; McDowell, Robert E.; Huffman, Bunny Pierce ,. illus. Nihancan's Feast of Beaver: Animal Tales of the North American Indians. Santa Fe, NM: Museum of New Mexico Press; 1990. 120 pages. (elementary).

A collection of short American Indian animal tales drawn from various tribes, representing nine culture areas, on themes such as creation, how things got to be the way they are, great floods, the killing of monsters, and how one should act (or not act). An "Introduction for the Adult Reader" explains the format and importance of storytelling in American Indian culture. Sources for the tales are cited, and a bibliography and index are included.

Lippard, Lucy R., ed. *Partial Recall*. New York, NY: The New Press; 1992. 199 pages. (secondary).

This anthology is composed of essays by 12 Indian artists and writers, each responding to a photographic image of American Indians chosen as a "point of departure for their original, historical, political, or autobiographical essays." The photographs, ranging from family snapshots to archival images, are used as a vehicle for discussing the influence photographs have had in the formation of American Indian identity. The author states: "This book is an

attempt to peel away from these pictures the myths of various 'discoveries,' 'conquests,' and `frontiers' that have constructed our tragic mutual history, and to put the photos back in the hands of the subjects." An additional 60 photographs are included following the essays. The author's introduction includes useful discussion on images and stereotyping.

Liptak, Karen. *North American Indian Survival Skills*. New York, NY: Franklin Watts; 1990. 64 pages. (upper elementary) *.

This book gives an overview of the raw materials and skills (methods) utilized by American Indians in their adaptations to the environment. Topics covered include shelter, cordage, weapons, fishing, plants, food preparation, preserving meat, finding water, clothing, transportation, and medicinal plants. Illustrated with color photographs, prints and drawings. Includes a glossary and a bibliography.

Liptak, Karen. *North American Indian Medicine People*. New York, NY: Franklin Watts; 1990. 64 pages. (A First Book). (upper elementary) *.

This easy-to-read book explores traditional Indian medicine people and healing practices. Topics include medicine societies, such as the Midewiwin of the Ojibwa and the Iroquois False Face Society; medical tools and practices; choosing and training of medicine people; and Indian medicine today. Illustrated with color and black and white photographs and paintings, with an index, glossary, and bibliography.

Liptak, Karen. *North American Indian Tribal Chiefs*. New York, NY: Franklin Watts; 1992. 62 pages. (elementary).

This description of the characteristics and roles of past and contemporary American Indian tribal chiefs. focuses on four prominent figures: Tecumseh, Chief Joseph, Sitting Bull, and Wilma Mankiller. Illustrated with photographs and paintings of American Indian chiefs by American artists. Includes a glossary, suggestions for further reading, and an index.

Liptak, Karen. *North American Indian Sign Language*. New York, NY: Franklin Watts; 1992. 64 pages. (elementary).

A guide to the sign language that was used by tribes of the Great Plains, and is "still used, primarily at intertribal powwows, or ceremonial festivals in North America." A basic vocabulary of signs is presented, covering topics such as asking questions, the family, counting, nature, weather, food, and emotions. The information on pictographs and petroglyphs incorrectly states that "each picture stood for a word." The author's comment---"As you start using Plains Indian sign language, you may begin to sense the special relationship North American Indians feel with Mother Earth"---exemplifies a romanticized attitude toward American Indians.

Lucero, Faustina H.; Pearson, Jeanne, illus. *Little Indians' ABC*. Fayetteville, GA: ODDO Publishing Inc.; 1974. 32 pages. (elementary).

This children's guide to the alphabet uses American Indian-related words and illustrations. The brightly colored drawings depict Indian children involved in various activities. The identification of each child's tribal affiliation would have been more useful had it accompanied the appropriate illustration. Use of the typical "I" for Indian detracts from the book's effort to depict diversity in Indian cultures, and the depiction of boys wearing warbonnets is inaccurate.

Maestro, Betsy and Maestro, Giulio. *The Discovery of the Americas*. New York, NY: Lothrop, Lee & Shepard Books; 1991. 48 pages. (elementary).

The book discusses the peopling of the New World via the Bering Sea Strait and the

subsequent voyages, both historical and mythological, to America, for example, by Vikings, by European navigators, by the Phoenicians and Saint Brendan of Ireland. Includes a table of dates and short synopsis of early civilizations. Full-color illustrations.

Mails, Thomas E. *Secret Native American Pathways: A Guide to Inner Peace*. Tulsa, OK: Council Oaks Books; 1988. 301 pages. (secondary) ?

This book presents brief descriptions of the spiritual practices of the Hopi, Cherokee, Apache, and Sioux, followed by a step-by-step guide explaining how to adapt these pathways to contemporary times to achieve inner peace. The author, a Lutheran pastor and writer, claims to be revealing "rituals long kept secret" and warns readers not to let the "seeming foolishness of some of the Native American ways hold you back." This book reduces American Indian religions into a set of instructions that can be packaged, bought, and followed to buy inner peace.

Martini, Terri. *Indians*. Reprint of 1954 ed. Chicago, IL: Children's Press; 1982. 46 pages. (Friskey, Margaret New True Books). (lower elementary) ?

This book describes in simple language the traditional Indian lifeways of the Northwest Coast, Plains, Southwest, Southeast, and Northeast regions. In attempting to cover so much information in so few pages, the text oversimplifies and generalizes. Complex events such as the potlatch---described out of context---become meaningless and frivolous. Condescension to American Indians and to young readers is apparent in such statements as: "The Indians thought that strange people living under the ground could make it rain"; or the Iroquois "thought they were chasing away evil spirits that caused sickness." Many of the illustrations are misleading by their placement in unrelated parts of the text. e/?/gen.

Mather, Christine. *Native America: Arts, Traditions, and Celebrations*. New York, NY: Clarkson Potter Publishers; 1990. 240 pages. (upper elementary/secondary) *.

This extensive and beautiful photographic collection depicts traditional American Indian arts, culture, and ceremonies. Contemporary color as well as vintage black and white photographs are used to illustrate the techniques and products of American Indian artistry. Music, dance, and ritual are explored, and the process of training young American Indians in traditional arts and ceremonies is described. Includes an index and a guide to various Native resources.

Matthews, Leonard J.; Campion, Geoffrey et. al., illus. *Soldiers*. Vero Beach, FL: Rourke Publications, Inc.; 1989. 29 pages. (The Wild West in American History). (upper elementary) ?

This book summarizes some of the U. S. Army's battles with the Indians during the 1860s, 70s, and 80s, told from a non-Indian perspective. For example, "When the Indians of the American West went on the warpath against the white men, the task of subduing the warring tribes fell to the U. S. Army. The role of the soldiers was similar to that of a police force." "Their new enemies [the Indians] were tough, ferocious guerilla fighters who swooped down on settlements in lightning raids, burning and killing." Cartoon-style illustrations reinforce stereotypical images of Indian warriors. Includes archival photographs and a chronological summary of the Indian wars.

Matthiessen, Peter. *Indian Country*. New York, NY: Penguin Books; 1984. 338 pages. (secondary) *.

Historical information is provided as background for discussion of ten recent battles in the "New Indian Wars," representative of many others being fought by American Indians today in which non-Indians have encroached upon Indian lands and the subsequent confrontations that have ensued. The author calls the book "...essentially a journal of travels and encounters with Indian people over the past decade. My hope is that these Indian voices, eloquent and bitter, humorous and sad, will provide what history and statistics cannot, a sense of that

profound `life way' which could illuminate our own dispirited consumer culture." Combined with thorough research, these personal experiences are related in well-written and absorbing prose and include contemporary examples from the Miccosukee, Hopi, Cherokee, Mohawk, Yurok, Karuk, Lakota, Chumash, Paiute, Shoshone, Ute, and Navajo.

Mayne, William. *Drift*. New York, NY: Peter Smith; 1992 (Delacorte Press 1985), 166 pages. (upper elementary/secondary).

In this wilderness adventure story, Rafe Considine, a young white boy, and an Indian girl, Tawena (no tribe indicated), get lost in the forest outside of their village. Rafe is captured by two Indian women who eventually return him to his family. Meanwhile, the women teach him to survive in the forest and to respect the land. The story is of the boy's growing fondness and appreciation for the women and their culture.

Mayo, Gretchen Will; Mayo, Gretchen Will, illus. *Earthmaker's Tales: North American Indian Stories About Earth Happenings*. New York, NY: Walker Publishing Company; 1989. 81 pages. (elementary and secondary).

Sources are cited for each of the tales in this collection of Indian legends about the origins of natural phenomena such as thunder and tornadoes. Each tale is preceded by an introduction giving information about the tribe, and comparing earth legends of various tribes. The introduction to the book indicates that stories were shared from tribe to tribe, and that some stories included aspects of European folktales. A glossary and bibliography are included.

Mayo, Gretchen Will; Mayo, Gretchen Will, illus. *Star Tales: North American Indian Stories About the Stars*. New York, NY: Walker Publishing Company; 1987. 87 pages. (upper elementary).

Sources are cited for these fifteen tales about the constellations. Each clearly-written tale is introduced with information about the tribe and compared with star legends of other tribes. Designs in the book, not specified by tribe, are based on motifs found on Indian clothing, shelters, or rock drawings. Includes a glossary.

McLuhan, T. C. *Touch the Earth: A Self-Portrait of Indian Existence*. New York, NY: Simon and Schuster; 1971. 185 pages. (upper elementary/secondary).

Edward Curtis's early 20th-century photographs of American Indians are accompanied by passages taken from speeches and writings of Indians made between the 16th and 20th centuries. Many of the photographs and words are by now familiar classics but, as the author describes them, "too vital to leave out." The book seems a bit dated as there is no discussion of Curtis's interpretations (sometimes questionable) of his subjects and his tendency to romanticize Indians. Still, the powerful and captivating words and pictures speak for themselves with no editorial comment from the author.

Nabokov, Peter ed. Native American Testimony: A Chronicle of Indian-White Relations from Prophecy to the Present, 1492-1992. New York,NY: Viking; 1991. 474 pages. (secondary) *.

A compendium of documents recording Indian-White relations over the past 500 years, this book differs from other historical anthologies in that the story is told from the Indian perspective. The editor has included over 100 accounts, taken from a wide range of sources including traditional narratives, speeches, Indian autobiographies, reservation newspapers, personal interviews and letters, and includes a thoughtful introduction to each of the chapters. The book is especially strong in its documentation of 20th century Amercian Indian history. This is a unique and powerful book.

Nabokov, Peter; Easton, Robert. *Native American Architecture*. New York, NY: Oxford University Press; 1989. 431 pages. (secondary) *.

This comprehensive description of Native building traditions examines how different forces---economic, ecological, social, technological, historical, religious---contributed to Indian architecture. The book is meticulously researched and documented, but written for the general reader. Includes a useful chart of Native tribes and language groups, and a culture area map, as well as a bibliography, glossary, and an index. Illustrated with hundreds of black and white archival photographs and drawings. This book is an excellent source of information for students and teachers alike.

Nashone; Smith, Louise, illus. *Where Indians Live: American Indian Houses*. Sacramento, CA: Sierra Oaks Publishing Company; 1989. 38 pages. (lower elementary).

This is a simple introduction to Indian homes, with brief descriptions of the pueblo, igloo, hogan, wickiup, bark house, wigwam, longhouse, tipi, and contemporary homes. Black and white drawings illustrate the buildings, and photographs show historic and contemporary people. Includes a glossary. e/gen.

Niethammer, Carolyn. *Daughters of the Earth: The Lives and Legends of American Indian Women*. New York, NY: Macmillan Publishing Co., Inc.; 1977. 281 pages. (secondary) *.

An interesting, well-written and well-researched description of American Indian women based on historical records and recollections by contemporary Indian women. Topics include childbirth experiences, childhood, coming-of-age, marriage, women's economic roles, women and power, and women and war. Illustrated with archival photographs. Includes bibliographies and an index.

Niethammer, Carolyn; Thomson, Jenean, illus. *American Indian Food and Lore*. New York, NY: Collier Books; 1974. 191 pages. (upper elementary/secondary).

This book contains over 150 recipes based on wild plants utilized by Indians in the southwestern United States. Fifty desert plants are described and illustrated with line drawings and listed alphabetically with information on habitat, historical significance, and use in tribal cooking. The book is well-researched and detailed, with much useful ethnobotanical information accompanying the recipes. A bibliography and an index are included.

Parker, Arthur C. (Seneca) *The Indian How Book*. Reprint of 1931 ed. New York, NY: Dover Publications, Inc.; 1975. 335 pages. (secondary) ?

A book that attempts to explain "all the strange things in Indian lore you have read and heard about," this collection was originally published in 1927, and is reprinted here in unabridged form, with no contemporary introduction or interpretation. The book includes such inappropriate sections as "How Indians Smelled," "How Bad Were the Indians?," and "How Civilized Are the Indians To-day?" Although the book does contain some useful information on traditional hunting, arts, and survival skills, most of the material is presented with stereotypes representative of turn-of-the-century views on American Indians. The author generalizes by using the term "Indian," rather than identifying customs as belonging to specific tribes. Illustrated with black and white line drawings.

Red Hawk, Richard (Wyandot). *ABC's, The American Indian Way*. Sacramento, CA: Sierra Oaks Publishing Company; 1988. 53 pages. (lower elementary).

This ABC book on American Indians would be difficult for the lower elementary children for whom it is intended. No pronunciation guide is provided, though the text contains some difficult names. The rationale for choice of topic and accompanying description is sometimes unclear. Each topic is illustrated with archival photographs or reproductions of prints.

Roberts, Chris; Roberts, Chris, photog. *Powwow Country*. Helena, MT: American and World Geographic Publishing; 1992. 128 pages. (elementary/secondary) *.

> This book's purpose is to depict the "strong contemporary culture of Indian people exemplified by the powwow." The non-Indian author, who has been dancing competively on the powwow circuit for many years, tells the story of the powwow from a participant's point of view. Lavishly illustrated with many vibrant color photographs. Includes a glossary and a month-by-month list of annual powwow events.

Smith, Howard E. Jr. *All About Arrowheads and Spearpoints*. New York, NY: Henry Holt & Co.; 1989. 56 pages. (upper elementary).

> Drawings, maps, charts, and text describe the development, manufacture, and use of arrowheads and spearpoints in prehistoric North America. The concluding chapter stresses American Indian inventiveness and the need to recognize Native achievements. This book is written by an enthusiast, and some of the information presented as fact is actually still open to question or is inaccurate. For example, his dates of 33,000 to possibly 50,000 for the crossing of Bering Strait landbridge are debatable. The statement that Sandia points were later named Clovis is inaccurate.

Stepteo, John; Steptoe, John illus. The Story of Jumping Mouse. New York, NY: Morrow; 1989. 40 pages.

Lothrop, Lee and Shepard Books, 1984, 36 pages. (lower elementary).

> The book cover states that this is a retelling of an American Indian legend, but no sources are cited. Mouse is generous to those in need by giving up his sight, hearing and sense of smell. In the end these are restored to him and he is turned into an eagle. Beautiful black-and-white drawings.

Tannenbaum, Beulah; Tannenbaum, Harold. *Science of the Early American Indians*. New York, NY: Franklin Watts; 1988. 96 pages. (A First Book). (upper elementary) *.

> The book approaches the technology of the Indians of North, Central, and South America as reflected in building construction, food growing and processing, fire-making, paper-making, pottery, basketry, weaving, weapons, and musical instruments. Number and writing systems, calendars, and astronomy are also discussed. The author stresses the unique contributions that Indians have made in medicine, astronomy, and mathematics, and disputes the idea that Indians were not capable of scientific activity because they did not use modern Western scientific methods. Illustrated with photographs. Also includes a map showing locations of 33 distinct early American Indian groups, a list of suggested readings, a glossary, and an index. e/gen/star.

The Editors of Time-Life Books. *The Spirit World*. Alexandria, VA: Time-Life Books; 1992. 176 pages. (Henry Woodhead, Series Ed. The American Indians). (secondary).

> Richly illustrated with striking color and black-and-white photographs, as well as maps, this volume looks at spirituality in a variety of traditional Indian cultures. A selection of origin myths are recounted, followed by discussions of the relationship between humans and animals, and between the people and the land. The final section explores the roles of the vision quest and of shamans among various tribes. The focus of the book is on the past, with only a few mentions and some photographs of contemporary ceremonies based on traditional beliefs. The editors note that actual sandpaintings used in ceremonies are too sacred to be photographed, and these paintings are represented by color illustrations. Includes a bibliography and an index.

Thomas, David Hurst, et al; Ballantine, Betty, Ballantine, Ian, eds. *The Native Americans: An Illustrated History*. Atlanta, GA: Turner Publishing, Inc.; 1993. 479 pages. (secondary).

A beautifully illustrated history of North American Indians with an introduction by Alvin M. Josephy Jr. This work covers the First Americans to the present. Authors include David Hurst Thomas, Jay Miller, Richard White, Peter Nabokov, and Philip Deloria. Includes a bibliography and a list of tribes by culture area and language family. Text is supplemented with photographs, maps, and contemporary paintings.

Two Bulls, Marty Grant (Sioux). *Ptebloka: Tails from the Buffalo*. Vermillion, SD: Dakota Books; 1991. 26 pages. (elementary/secondary).

This collection of cartoons by a Sioux humorist "offer[s] a compelling counter-argument to the stereotypical image of the stoic, humorless Indian." The author/artist explains that he "tries to find humor in everything I see or read, and Indian history written by non-Indians is full of it." A variety of themes is explored including Indian-white relations.

United Indians of All Tribes Foundation. Sharing Our Worlds: Native American Children Today. Seattle, WA: United Indians of All Tribes Foundation; 1980. 30 pages. (elementary) *.

In this book five American Indian children living in Seattle describe their families, their foods, their recreation, and their values. The children come from families where one parent is Native American and the other may be Filipino, Samoan, Hawaiian, or Portuguese. The authors want to show their readers "that a person may represent more than one culture." A well-written, easy-to-read book that introduces children to the concept of diversity among contemporary, urban American Indians.

Wall Steve; Arden, Harvey; White Deer of Autumn, ed.; Wall, Steve photog. Wisdomskeepers: Meetings with Native American Spiritual Elders. Hillsboro, OR: Beyond Words Publishing, Inc.; 1990. 128 pages. (secondary).

The authors interviewed "acknowledged spiritual and political leaders" of various Native American nations and asked them to share "whatever they cared to share." These men and women reveal their thoughts, feelings, healing remedies, and prophecies. Includes photographs.

Weiss, Malcolm E.; McFadden, Eliza, illus. *Sky Watchers of Ages Past*. Boston, MA: Houghton Mifflin Company; 1982. 84 pages. (upper elementary/secondary).

A description of how ancient peoples measured the movements of the sun, moon, and stars. The book includes a discussion of tools and their accuracy as well as information on the calendrical systems used by the Anasazi, Hopi, and Maya and on Old World sites such as Stonehenge. Illustrated with black and white diagrams and maps. Includes a bibliography and an index.

White Deer of Autumn; Begay, Shonto W., illus (Native American). *The Native American Book of Knowledge*. Hillsboro, OR: Beyond Words Publishing, Inc.; 1992. 88 pages. (Native People Native Ways; Volume 1). (secondary).

The first of a four-book series, volume one explores the origins of American Indians in North America from a variety of perspectives. The author claims that American Indian origin stories are equally valid as scientific explanations. However, some of the evidence and interpretations he cites are not currently accepted by scientists; for example, the hypothesis that modern humans originated in North America and migrated to Asia. Part two focuses on a number of American Indian figures---some historical and some mythical---for example, Hiawatha and Quetzalcoatl. Illustrated with black-and-white line drawings. Includes a suggested reading list.

White Deer of Autumn; Begay, Shonto W., illus (Native American). *The Native American Book of Life*. Hillsboro, OR: Beyond Words Publishing, Inc.; 1992. 88 pages. (Native Peoples Native Ways; Vol. 2). (secondary).

> This second book in a four-volume series on American Indians focuses on the importance of children in American Indian cultures and describes birth, childhood ceremonies, methods of discipline, games, and other aspects of childhood. Part two is a fictional story that takes place at an American Indian museum, where two Indian children learn about their heritage and Indian contributions to the world. Illustrated with black-and-white line drawings. Includes a suggested reading list.

White Deer of Autumn; Begay, Shonto (Native American), illus. *The Native American Book of Change*. Hillsboro, OR: Beyond Words Publishing, Inc.; 1992. 88 pages. (Native People, Native Ways; vol. 3). (secondary).

> This third book in a four-volume series focuses on dreams, visions, and prophecies experienced by American Indians over the centuries including Wovoka (founder of the Ghost Dance religion), Black Elk, and the 20th century holy man, Lame Deer. Part two is a fictional story of an American Indian teacher exploring ethnic stereotypes with his high school students. In his attempt to speak from a Native perspective, the author at times oversimplifies complex issues. For example, "If it hadn't been for [Sacajawea's] knowledge of the trails and of the People's languages and ways, the United States would not have expanded so quickly and the Indian nations of the West would have lived longer."

White Deer of Autumn; Begay, Shonto (Native American), illus. *The Native American Book of Wisdom*. Hillsboro, OR: Beyond Words Publishing, Inc.; 1992. 88 pages. (Native People, Native Ways; vol. 4). (secondary).

> This final volume in a four-book series relates the fictional story of Jamie, an orphaned Indian boy (no tribe indicated), who runs away from a BIA (Bureau of Indian Affairs) boarding school and is adopted by a Cherokee man. Jamie's struggle to understand and accept his Indian identity is explored. Part two relates the basic tenets of American Indian medicine and healing through the story of an Indian "medicine man" who visits an elementary school to speak to students. In his attempt to speak from an American Indian perspective, the author at times oversimplifies complex issues. Many American Indians today accept or incorporate aspects of both Christianity and Native religions. Illustrated with black-and-white line drawings.

Whitney, Alex. *Sports and Games the Indians Gave Us*. New York, NY: David McKay Co., Inc.; 1977. 82 pages. (upper elementary/secondary).

> This book gives an overview of the games and sports played by Indians throughout North America, with sections on ball games, acrobatic and endurance contests, dexterity and marksmanship games, watersports, winter sports and games, guessing games, and games of chance. Directions for making Indian gaming equipment, a bibliography, and an index are included. Illustrated with black-and-white drawings.

Wolfson, Evelyn; Bock, William Sauls (Delaware), illus. *Growing Up Indian*. New York, NY: Walker and Company; 1986. 81 pages. (upper elementary).

> The romanticized tone of this book is established from the first sentence, which asks, "Did you ever wish you could run free with the Indians of long ago?" The traditional ways of many tribes are described, with special emphasis on the lives of children. Topics include discipline, dress, food, school, religion, and medicine. A short section titled "Indian Children Today" addresses some issues surrounding contemporary American Indians, and states that they do not like to be "spoken about in the past tense." Nonetheless, the bulk of

this book focuses on an American Indian lifestyle that the book concludes is "outdated." Includes an introduction, suggested reading list, bibliography, and index. Black-and-white illustrations.

Wolfson, Evelyn; Hewitson, Jennifer, illus. *From the Earth to Beyond the Sky: Native American Medicine*. New York, NY: Houghton Mifflin; 1993. 96 pages. (upper elementary).

This book describes the medical practices used by Indians before the arrival of Europeans, discussing Native concepts of health and illness, the relationship between healing practices and spiritual beliefs, and the use of plants for healing. This is a good introduction to the topic for young readers. A glossary, bibliography, suggested reading list, and index are included.

Wolfson, Evelyn; Bock, William Sauls (Delaware), illus. *From Abenaki to Zuni: A Dictionary of Native American Tribes*. New York, NY: Walker Publishing Co., Inc.; 1988. 215 pages. (elementary/secondary).

The book describes the physical environment, housing, subsistence, transportation, clothing, and present-day location of 69 tribes. Legends and traditions are covered for some of the tribes. An appendix lists the tribes by culture area. Includes a bibliography, glossary, and list of suggested readings.

Wood, Marian. *Ancient America: Cultural Atlas for Young People*. New York, NY: Facts on File; 1990. 96 pages. (upper elementary/secondary).

The first part of this reference book is devoted to North America, the second part to Latin America. The introduction briefly covers migration via the Bering Strait land bridge and the later arrival of the Europeans. The section on North America includes geography, the Eskimo, Mound Builders, Iroquois, Plains, the West, the Southwest, and the Northwest Coast. Maps, diagrams, photographs, and color illustrations. Includes a glossary, gazetteer, further reading, and index.

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

SOUTHWEST

SOUTHWEST TRADITIONAL STORIES

Burland, Cottie; Wood, Marion. *North American Indian Mythology*. Revised 1965 ed. New York, NY: Peter Bedrick Books; 1985. 144 pages. (The Library of the World's Myths and Legends). (secondary).

> This is a profusely illustrated survey of American Indian mythology. The introduction discusses the origins of North American Indians with brief descriptions of traditional culture of the various geographic areas. Other sections relate traditional stories from the Inuit, Cree, Navajo, Pueblos, and peoples of the Northwest Coast, the Plains, and the Southeast. The final section briefly discusses the impact of European contact on traditional cultures. Not a useful source for information on the continuing influence of oral history and tradition literature on the lives of contemporary Indian people. Includes a list of the "Chief Gods and Spirits of North America," a reading list, and an index. The book is illustrated with black-and-white and color photographs and illustrations, among these are drawings of false-face masks and sand paintings---items that are sacred to their respective cultures---and it is often considered disrespectful to publish images of this type of material culture.

Monroe, Jean Guard; Williamson, Ray A.; Carlson, Susan Johnston, illus. *First Houses: Native American Homes and Sacred Structures*. Boston, MA: Houghton Mifflin Company; 1993. 147 pages. (upper elementary/ secondary).

> This is a collection of stories associated with American Indian houses and sacred structures from the temperate zone of North America. Stories about the Plains tipi, Iroquois longhouse, Navajo hogan, and a variety of other house types show how the patterns for these ancient dwellings set the pattern for homes of today. Most of the stories were collected directly from Indian storytellers and were originally published in scholarly books and journals "reduced to lifeless prose." The authors have presented the stories here "in a form that we hope conveys more of the liveliness of the original telling."

SOUTHWEST NON-FICTION

Bahti, Tom. *Southwestern Indian Tribes*. Fifth reprint of 1968 ed. Las Vegas, NV: KC Publications; 1975. 72 pages. (elementary/ secondary).

> This book contains brief but informative descriptions of the various tribes of the Southwest with suggested readings for each. Includes color and black-and-white photographs.

Bains, Rae; Guzzi, George, illus. *Indians of the West*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

> This is a brief overview of the pre-Contact lifeways of the Indians of the Northwest Coast, Southwest, California, and of the inland Paiute, Bannock, and Ute peoples. The book focuses on housing, subsistence, the potlatch, and Southwest and California Indian religions. The effort to cover so much material in such a limited book results in broad generalizations with little attempt to explain underlying structure. For instance, Northwest Coast Indians are characterized as "wasteful" without context or explanation of the

importance of the potlatch as a means of redistributing wealth within the society. The book declares, "Strangely, all the California Indians lived off the rich land without making any effort to develop it into farms," but does not explain why the Indians of that area had no need to farm in order to flourish. No information on contemporary Indian culture is given.

Baylor, Byrd; Bahti, Tom, illus. *When Clay Sings*. Reprint of 1972 ed. New York, NY: Aladdin (MacMillan); 1987. 26 pages. (lower elementary) *.

This well-written book uses ancient pottery to evoke aspects of former Southwest lifeways and engages the young reader by asking questions as well as by informing. A chart of various pottery designs that can be traced is included in the frontispiece.

Baylor, Byrd; Ingram, Jerry (Choctaw), illus. *They Put on Masks*. New York, NY: Charles Scribner's Sons; 1974. 47 pages. (lower elementary).

This book beautifully describes the forms and functions of masks among the Eskimo, Northwest Coast cultures, Iroquois, Navajo, Apache, Hopi, Zuni and Yaqui. The book evokes the powerful feelings associated with masks and provides much descriptive information. It is important to note that many American Indians find depicting masks and using them for classroom activities offensive.

Brandt, Keith; Guzzi, George, illus. *Indian Homes*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary).

This book describes the house types of various regions (Plains, Woodlands, Southeast, Southwest) and the factors that influenced the types of housing: climate; building materials; length of time dwelling was used; tribal customs; and way of life. There is no discussion on contemporary housing nor the roles of the above factors for Indians today. The book contains generalizations such as: "A belief shared by all tribes was...."

Brandt, Keith; Guzzi, George, illus. *Indian Festivals*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

This book briefly describes the festivals held by American Indians in the Eastern Woodlands (Iroquois, Algonquian), Southeast (Muskogee), Plains, Southwest (Pueblo), California, and Northwest Coast regions. The book uses the word "braves" and includes generalizations and stereotypes Native peoples, such as "The Indians who lived in California did not hunt or farm. They lived entirely on acorns that were gathered from trees. But while their lives were easy and peaceful, their festivals were almost totally concerned with death."

Brown, Dee. *Bury My Heart at Wounded Knee, An Indian History of the American West*. New York, NY: Holt & Co.; 1991; c1970. 512 pages. (secondary) *.

The Western tribes' displacement from their lands, confinement to reservations, and the consequent destruction of traditional culture are carefully and compassionately recounted in this compelling and highly readable history (1860--1890). Unlike most other histories covering this topic, the book presents the events as experienced by the victims. The main sources for the history are official records of U.S.-Indian treaty councils and meetings. The reasonableness and humanity expressed by the American Indian spokesmen during these encounters, as recounted here, do much to counter the stereotype of "ignorant," "savage" Indians, and the courageous spirit they reveal evokes admiration and respect. Chapters are arranged chronologically, each devoted to a particular tribe or campaign. The final chapter describes the growth and significance of the Ghost Dance movement and the Battle of Wounded Knee. A map shows the location and dates of the main actions. Sources are cited in the extensive notes. Archival photographs, bibliography and index are included.

Brown, Dee. Erlich, Amy, adapter. *Wounded Knee An Indian History of the American West*. New York, NY. Henry Holt & Co.; 1993; c. 1970, 1974. 202 pages * (upper elementary/secondary)

> This adaptation for young readers of *Bury My Heart At Wounded Knee* tells the moving story of the defeat and dispossession of the Western tribes, 1860-1890, ending with the Battle of Wounded Knee. Dee Brown's account of these events, told from the viewpoint of the victims, has been successfully translated into a simpler, abbreviated version that retains the powerful impact of the original. Notes indicate sources. Illustrated with archival photographs and maps. Includes a list of the names of various months (e.g. Moon of the Greening Grass) for selected tribes, a bibliography, and an index.

Hammerschlag, Carl A. *The Dancing Healers: A Doctor's Journey of Healing with Native Americans*. San Francisco, CA: Harper & Row Publishers; 1988. 170 pages. (secondary).

> A non-Indian psychiatrist, who worked with the Indian Medical Service for 20 years, reflects on the effect that American Indian attitudes and teachings have had on his work and philosophy, including coming to terms with his own prejudices. He stresses how, what he calls, the "American Indian approach" intersects with recent trends in the field of psychiatry, and the importance of ritual to bridge the passages in our lives. Includes descriptions of the peyote ceremony and the Sun Dance.

Hofsinde, Robert (Gray-Wolf); Gray-Wolf, illus. *Indian Costumes*. New York, NY: William Morrow and Company; 1968. 94 pages. (upper elementary).

> This simple reference on the traditional dress of various American Indian tribes makes distinctions between clothing used for everyday purposes, warfare, and ceremonial occasions. While the author uses the word "costume," more appropriate would be the terms "clothing," "dress," and "regalia." Stereotypical Indian dress is a popular "costume" for Halloween and western movies. Includes detailed black-and-white illustrations.

Hofsinde, Robert; Hofsinde, Robert, illus. *Indian Warriors and their Weapons*. New York, NY: William Morrow & Co.; 1965. 96 pages. (upper elementary).

> The weapons, fighting methods, and clothing, and charms worn for battle of seven representative tribes---the Ojibwa, Iroquois, Sioux, Blackfeet, Apache and Navajo, and Crow---are the focus of this book. There is very little discussion of the causes for warfare, or the historical context in which wars were fought. Illustrated with black-and-white ink drawings of traditional dress and weapons.

Hyer, Sally. *One House, One Voice, One Heart: Native American Education at the Santa Fe Indian School*. Santa Fe, NM: Museum of New Mexico Press; 1990. 107 pages. (secondary) *.

> Since its founding in 1890, the Santa Fe Indian School has had a monumental impact on generations of American Indian children in the Southwest. This publication is the result of an oral history project designed to analyze the role that the school has played in the development of Indian communities in New Mexico. The book traces the history of the school and shifting federal policies toward American Indians. Students' recollections of their experiences at the school add a powerful dimension to this fascinating look at an institution that today still strives to meet the needs of Indian children. Includes a bibliography and an index.

Keegan, M. K.; Keegan, M. K., photog. *Enduring Culture: A Century of Photography of the Southwest Indians*. Santa Fe, NM: Clear Light Publishers; 1990. 120 pages. (upper elementary/secondary).

> Through a collection of black-and-white photographs of the Southwest from the late 19th and early 20th century, juxtaposed with contemporary color photographs of similar subjects, this book shows how Southwest Indian cultures have endured and grown stronger over time.

Includes a foreword by N. Scott Momaday.

Liptak, Karen. *Indians of the Southwest*. New York, NY: Facts on File; 1991. 96 pages. (The First Americans). (upper elementary) *.

This is an informative overview of Southwest American Indian history, lifeways, ritual, religion, and the changes brought by contact with the Spanish, and later by reservation life. A short section on Southwest Indians today describes the economies, tourist attractions, ceremonies, and festivals of the Southwest pueblos and reservations. Well-illustrated with archival and contemporary photographs, and a color photograph essay section on ritual and arts and crafts. Includes an index.

Martin, Bill Jr.; Archambault, John; Rand, Ted, illus. *Knots On A Counting Rope*. New York, NY: Henry Holt and Co.; 1990, 1987, 1966. 32 pages. (lower elementary) ?.

Written as a dialogue between a grandfather and his blind grandson, this romanticized tale recounts the boy's birth and childhood. No specific tribe is indicated, though the illustrations place the story in a Southwest setting. This is an unlikely American Indian story---for instance, the boy's name, Boy-Strength-of-Blue-Horses, and his constant interruptions of an elder.

McDermott, Gerald; Gerald McDermott, illus. Arrow to the Sun. New York, NY: Puffin Books; 1977. 48 pages. Viking Press, 1974, 36 pages. (lower elementary).

This adaptation of the Pueblo myth about how the sun was brought to the world is illustrated with abstract, geometric illustrations in Southwest colors, which predominate over the brief, simple text.

Newcomb, W. W., Jr; Story, Hal M., illus. *The Indians of Texas: From Prehistoric to Modern Times*. Austin, TX: University of Texas Press; 1961. 404 pages. (secondary).

This comprehensive survey of the Native peoples who inhabited what is now Texas, from the beginning of the historic period to the present, is based on accounts left by soldiers, missionaries, and explorers. Though an anthropologist, the book makes stereotypical references to the "savages of the Western Gulf...." The author states that "the terms `savage' and `barbaric' are used to indicate levels of technological productivity [referring to a 19th century classification of cultures from "primitive" to "civilized"] and are not meant in a disparaging sense." This is no excuse, however, for perpetuating the use of these offensive terms. An outline of Texas prehistory is included, followed by chapters describing the Coahuiltecans, Karankawas, Lipan Apaches, Tonkawas, Comanches, Kiowas, Kiowa Apache, Jumanos, Wichitas, the Caddo Confederacies, and the Atakapans. The book ends with a description of the devastating on the Native peoples of Texas from contact and conflict with Anglo culture. Includes a bibliography and an index.

Niethammer, Carolyn; Thomson, Jenean, illus. *American Indian Food and Lore*. New York, NY: Collier Books; 1974. 191 pages. (upper elementary/secondary).

This book contains over 150 recipes based on wild plants utilized by the American Indians in the southwestern United States. Fifty desert plants are illustrated in line drawings and listed alphabetically with descriptions, habitat, historical significance, and use in tribal cooking. The book is well-researched and detailed, with much useful ethnobotanical information accompanying the recipes. A bibliography and an index are included.

Payne, Elizabeth; Davis, Jack, illus. *Meet the North American Indians*. New York, NY: Random House; 1965. 85 pages. (Step Up Books). (lower elementary) ?.

This reprint of a 1965 publication describes in simple prose for young readers the peopling

of America and the pre-Contact lifeways of representative tribes of the Northwest Coast, Southwest, Southeast, Plains and Northeast. Post-Contact and modern life are not covered. The book abounds in generalizations, stereotypes, and condescension. Examples: "The Creek would fight anyone for no reason at all. The Creek just loved to fight"; "The Creek played [lacrosse] fiercely. Arms and legs were broken. Heads were just split open. This was just part of the fun to the Creek"; "Makah rain hats were pointed at the top. Maybe this was because the heads of the Makah were pointed at the top, too!" Black, white, and orange illustrations are similarly stereotypical and tend to focus on the unusual and bizarre.

Sandoval, Richard C.; Sheck, Ree, eds. *Indians of New Mexico*. Santa Fe, NM: New Mexico Magazine; 1990. 128 pages. (elementary/secondary).

This collection of articles about the American Indians of New Mexico, compiled from previously published pieces in New Mexico Magazine, primarily focus on traditional Pueblo and Navajo crafts and craftspeople today. The book risks romanticizing these cultures without presenting a well-rounded view. Includes beautiful color photographs.

Trimble, Stephen. *The People: Indians of the American Southwest*. Santa Fe: School of American Research, 1993. 496 pages. (secondary).

This readable and attractive overview of the American Indian people of the Southwest covers the three geographic southwest regions: the Plateau (Pueblo, Navajo, and Pai), Upland (Yavapai, Apache, Ute, and Southern Paiute), and Desert (Tohono O'odham, Maricopa, Colorado River tribes, and Yaqui). The book begins with general historical information, including the relationship with the non-Indian culture, and proceeds with individual tribal histories. The book focuses on contemporary life, with oral interviews expressing the lives, hopes, dreams, and challenges of a wide range of Southwestern Indian people. Beautiful color photographs by the author illustrate the book, which also contains black-and-white historical photographs. A map, index, calendar of events, and notes suggesting supplemental readings make this book a worthwhile introduction.

Villasenor, David V. (Otomi). *Tapestries in Sand: The Spirit of Indian Sandpainting*. Healdsburg, CA: Naturegraph Press; 1966. 112 pages. (secondary).

This book contains a series of commentaries on American Indian-style sandpaintings created by the author/artist. The author interprets the sandpaintings "based on [their] mystical, rather than physical ritualistic aspects....The explanations of sandpaintings of the Navajo, Apache, and Southern California Indians give only the spiritual essence and are devoid of tribal ritual as much as possible. The latter is mentioned only where necessary but generally the attempt is made to capture some of the intrinsic beauty and wisdom of a mystical people." The book refers to American Indians in the past-tense, and in a romanticized style. The writing is poor and difficult to follow. The author does not clarify sources for most of this information, and it is not a useful reference on Southwest Indian sandpainting.

Warren, Betsy; Warren, Betsy, illus. *Indians Who Lived in Texas*. Austin, TX: Steck-Vaughn Company; 1970. 48 pages. (lower elementary) ?

This brief overview of the Indian tribes of Texas provides information on their appearance, dwellings, food, crafts, and subsistence patterns. The last topic of each section is titled "end of culture," which is misleading since many of these cultures still exist, if not in Texas, in another state. The author summarizes the contributions of Texas Indians as follows: "When the white man came to Texas, he learned many things from the Indians that helped him to live on the frontier and develop the state. Geographic names remain as evidence of our rich Indian heritage...." Some of the author's descriptions are stereotypical and demonstrate Eurocentric attitudes. For instance, "The Jumanos had a strange way of greeting visitors"; "They [the Karankawa] had huge heads covered with coarse, bushy hair." "Dances were

wild and noisy...." Includes an illustrated glossary, index, and monotone illustrations.

Warren, Betsy; Warren, Betsy, illus. *Let's Remember Indians of Texas*. Dallas, TX: Hendrick-Long Publishing Co.; 1981. 32 pages. (lower elementary) ?

This simple book describes the traditional lifestyles of the Indians who inhabited what is now Texas, including the Caddo, Wichita, Jumanos, Karankawa, Atakapan, Tonkawa, Coahuiltecan, Kiowa, Apache, and Comanche. Written for young readers, the book oversimplifies with statements such as "All of the Texas Indians were good hunters with bows, arrows, and spears...." There are also factual errors such as "There are only a few Indians living in Texas today." Includes activities and quizzes, some useful, and others of questionable value. A true-false test asks if "The first Indians came to Texas in a bus...." and "Indian children ate chocolate popsicles...."

Wesche, Alice. *Wild Brothers of the Indians: As Pictured by the Ancient Americans*. Tucson, AZ: Treasure Chest Publications; 1977. 56 pages. (elementary/secondary).

This profusely illustrated booklet explains how to draw the distinctive animal figures represented on prehistoric Mimbres pottery from the American Southwest. A brief description of materials and styles used to depict animals by other American Indian groups is included, followed by a description of pottery techniques. The remainder of the book consists of detailed instructions for drawing the Mimbres animal figures.

Wheeler, M. J.; Houston, James, illus. *First Came the Indians*. New York: Atheneum; 1983. 26 pages. (lower elementary).

This book contains simplistic and short descriptions of the Creek, Iroquois, Ojibwa, Sioux, Makah, and Hopi. In the two-page section on "Indians Now," the author emphasizes that American Indians live much like other Americans in rural and urban areas, are employed in a variety of occupations, and hold on to many of their traditions. Includes black-and-red illustrations.

SOUTHWEST FICTION

Baylor, Byrd. *One Small Blue Bead*. Reprint of 1965 ed. New York, NY: Charles Scribner's Son; 1992. 30 pages. (lower elementary).

The author uses the device of an ancient blue bead to evoke the distant past. An isolated band of people wonder whether they are the only ones in the world. An old man decides to search for others and brings back a blond, blue-eyed boy wearing a turquoise bead. This appealing, innovative tale is presented in rhyme. The turquoise bead would seem to indicate that the action is set in the Southwest. Includes full-color illustrations.

Baylor, Byrd; Parnall, Peter, illus. *Hawk, I'm Your Brother*. reprint of 1976 ed. ed. New York, NY: Macmillan Child Group; 1986. 48 pages. (lower elementary).

In this story a boy who yearns to fly captures a hawk. After the boy frees the hawk, a kinship grows between them. Only then does the boy understand the experience of flying. Written in a poetic, "read-aloud" style, the book stresses kinship with nature and the wisdom that this can bring. Includes black-and-white illustrations.

Boegehold, Betty; Waldheim, Neil, illus. *A Horse Called Starfire*. New York, NY: Bantam; 1990. 43 pages. (lower elementary).

This is an imaginary recounting of an unidentified American Indian group's first encounter with a horse. The story teaches nothing about American Indian culture either in the text or the illustrations.

Bulla, Clyde Robert; Syson, Michael; Himler, Ronald, illus. *Conquista!* New York, NY: Thomas Y. Crowell; 1978. 35 pages. (elementary).

> During Coronado's 1521 expedition to find the fabled city of gold in North America, one of his prized horses escapes and is found by Little Wolf (no tribe indicated), who is alone in the desert awaiting the spirit vision through which he will earn his "man-name." This fictional account of what the first encounter between an American Indian and the "sun dog" (horse) might have been like is humorous and engagingly written, but contains little useful information on American Indians. Includes black-and-white illustrations.

Clymer, Eleanor; Fetz, Ingrid, illus. *The Spider, the Cave and the Pottery Bowl.* New York, NY: Dell; 1989. 80 pages. (upper elementary).

> In this contemporary novel, Kate and her brother, Johnny, return to spend the summer with their grandmother, who lives on a mesa in the Southwest. The children's grandmother is a noted potter, but this summer she is listless and inactive. She is not making pottery because the good clay has been used up. After a series of mishaps, the children find good clay and bring it back to their grandmother, who shows them how to make pottery. The pueblo to which Kate and Johnny belong is not identified in the story, which begins with Kate introducing herself with "I am an Indian." The book contains cultural information on house types, pottery-making, and origin and other legends. Includes black-and-white illustrations.

Farley, Walter. *The Black Stallion Legend.* New York, NY: Random House; 1985. 192 pages. (upper elementary/secondary) ?.

> In this contemporary story, jockey Alex Ramsey flees to the Southwest with his black stallion after a personal tragedy. There he encounters an isolated group of American Indians (tribe not indicated) who have a prophecy that a man on a black horse will lead their people to safety at the end of the world. When a gigantic earthquake destroys their homeland, Ramsey brings the Native people to an ancient cliff-dwelling to begin rebuilding their village. An author's postscript states that this is not based on a real American Indian legend. A tribal elder Ramsey encounters says to him, "I have been waiting for you all the years of my life. You have come at last." The underlying concept of Indians relying on a non-Indian hero to save them is demeaning and patronizing.

Holt, Roy D.; Stout, S. J., illus. *Children Indian Captives.* Burnet, TX: Eakin Press; 1980. 91 pages. (upper elementary/secondary) ?.

> This collection of 33 accounts of kidnappings of Euroamerican settles in Texas in the late 1800s. The stories are told from the point of view of the victims, and reflect the hostility they felt for their American Indian captors. The book makes no attempt to counter these stereotypes by presenting the American Indian viewpoint. Loaded words are throughout the book, including "savages," "ferocious," "fiendish," and "squaw." The introduction states that the stories are true, and sources are listed in the bibliography.

Momaday, N. Scott (Kiowa). *House Made of Dawn.* New York, NY: Harper and Row Publishers; 1966. 212 pages. (secondary).

> This moving novel begins in 1945, as the protagonist, Abel, returns to his home in New Mexico after fighting in Europe in World War II. Abel is an American Indian of mixed heritage: Pueblo, Hispanic, and perhaps Navajo through his unknown father. The novel chronicles Abel's unraveling after the war, from his drunken return to his commission of a murder---then a sentence in jail, and a stint in Los Angeles, after being relocated there by the government. The narrative shifts between the present and the past, with flashbacks to the war, to previous generations, and to American Indian mythology. The text is enriched with vivid descriptions of American Indian ceremonies, as well as word paintings of the

Southwest. The story includes some sexual passages and a graphically depicted murder.

Moon, Grace; Moon, Carl. *Lost Indian Magic*. New York, NY: Gordon Press; 1977. 301 pages. (secondary).

This novel centers around the lost "magic" of a Southwest American Indian tribe referred to as the "Nag'-a-pah" (presumably Navajo) and the attempt of young Kay'-yah to retrieve this magic from their neighboring enemy tribe, the "To-to'-me." A foreword states that the story is an ancient legend, but no sources are cited. The prologue explains that "superstition...more than all else, governed the life and conduct of our American Indians before the coming of the white man" and the story has the protagonist consistently overcoming these "superstitions" in his quest to survive his enemy pursuers and retrieve the magic. Kay'-yah admits that "...something within him, something that he had never voiced to others, always spoke against the idea that any power or virtue could come out of incantations, weird chants, and sand paintings...." It seems ironic that this skeptical character is later chosen to be the next medicine man.

Nunes, Susan; Himler, Ronald, illus. *Coyote Dreams*. New York, NY: Atheneum. 30 pages. (lower elementary).

The poetic writing, gauzy watercolor illustrations, and dreamlike theme of this book combine to evoke the world of the desert, the Old West, and Mexico, all linked by associations with the name "Coyote." This book has no specific connection with American Indians, apart from the illustrations.

Parsons, Elsie Clews, ed.; La Farge, C. Grant, illus. *North American Indian Life, Customs and Traditions of 23 Tribes*. Reprint of B.W. Huebsch Inc. 1922 ed. New York, NY: Dover Publications Inc.; 1992. 419 pages. (secondary).

Reprinted from the original 1922 edition, this book includes twenty-seven fictional narratives, written by anthropologists, about various North and Central American Indian cultures. The editor attempts to provide a more realistic view of American Indians than was currently available from popular literature; the resulting collection is uneven. Most of the stories present the culture from the inside; two drawn directly from American Indian sources are particularly successful. Others may leave the reader more confused than informed. Some of the attitudes and concepts are outmoded. The introduction, by A.L. Kroeber, refers to the cultures described in this collection as representing "a ladder of culture development...in...order of advancement," and speaks of an anthropologist and "his Indians." Notes on the various tribes give 1922 statistics, and accompanying bibliographies have not been updated.

Paulsen, Gary. *The Night the White Deer Died*. Nashville, TN: Thomas Nelson Inc. Publishers; 1978. 96 pages. (secondary).

In this novel fifteen-year-old Janet Merril, living with her artist mother in a small New Mexico town, develops a relationship with middle-aged, alcoholic American Indian Peter Honcho from the nearby Pueblo. The two are brought together by a mystical link through which they share the same dream. This book represents a familiar genre in which a troubled and lonely white teenager meets an American Indian with whom to share mystical experiences. Not a source for American Indian cultural information.

Shefelman, Jancie Jordan; Shefelman, Tom Karl and Dan, illus. *Spirit of Iron*. Austin, TX: Eakin Press; 1987. 146 pages. (upper elementary/secondary).

This book is the third in a series of the adventures of teenage Mina Jordon, a German settler living in 19th- century Texas. Mina learns that the Comanche have kidnapped her Lipan Apache friend, Amaya, and so she joins a company of Texas Rangers to help find her.

American Indian aspects of the story are secondary to the adventures of Mina, her friends, and family. Characters in the novel express anti-Indian bias. Example: "Jealous...of a savage? No, Mina, I'm just warning you. Don't be encouraging him. Indians have a different way of looking at women than we do." Includes black-and-white illustrations, a glossary and a bibliography.

Walters, Anna Lee. *Ghost Singer*. Flagstaff, AZ: Northland Publishing; 1988. 220 pages. (secondary).

This unusual novel, set in 1968--69, with a prologue set in 1830, centers around the Smithsonian Institution's National Museum of Natural History's ownership of a "special" American Indian collection. This suspenseful mystery reflects on such topics as the rights of ownership of American Indian artifacts and remains, the need for American Indian history from the Indian as well as non-Indian viewpoint, and the discrepancies between traditional and mainstream education. The plot gradually weaves several different but inter-related stories together to create an interesting novel.

Worcester, Donald Johnson, Harper, illus. *War Pony*. New York, NY: Henry Z. Walck, Inc.; 1961. 125 pages. (upper elementary).

Alfredo, the son of a vaquero cattle rancher located in New Mexico, is given a wild pony whom he names Gavilan, or "sparrow hawk." Set in 1800, the story follows the adventures of Gavilan as he is first taken away from Alfredo by a cavalry officer, and later stolen from the officer by a Comanche. Neither Comanches, Navajos, nor Utes, all mentioned in this book, are described or characterized with any depth or dimension. The horse is presented as a more multi-dimensional character than most of the humans. Descriptions of Indians include stereotypical language: "The Comanches were the most numerous and dreaded of the wild tribes"; an Apache captive of the cavalry is described as "a sullen-faced young warrior, who sat on his little pony stoically in spite of a wound." Illustrated with monotone drawings.

ACOMA PUEBLO NON-FICTION

James, H. L. *Acoma: The People of the White Rock*. Glorieta, NM: The Rio Grande Press, Inc.; 1970. 96 pages. (secondary).

The book is a pictorial history of Acoma Pueblo in New Mexico, perhaps the oldest continuously inhabited settlement in the United States. The color photographs are accompanied by excerpts from early histories of the region describing the landscape and people of Acoma. Some of this text reflects dated language and attitudes. The author recounts the legend of Katzimo, the "enchanted mesa," and describes attempts by 19th century archaeologists to prove whether or not Katzimo was inhabited by the ancestors of the Acoma. Many of the citations are not dated and their relationship to the accompanying photographs is unclear. Photographs are of poor quality. The book contains no bibliography.

ACOMA PUEBLO FICTION

Dressman, John; Ribera-Ortega, Pedro Spanish translator; Strock, Glen, illus. *On the Cliffs of Acoma: A Pueblo Story with a Short History of Acoma*. Santa Fe, NM: Sunstone Press; 1984. 32 pages. (elementary).

While selling his mother's pottery, Peter hears about the history and Spanish conquest of Acoma Pueblo from a tour guide. He and his sister explore the mesa's edges for clues on how the Spanish reached the high city of Acoma to conquer his people. Includes an introduction, short history, and bibliography. Written in Spanish and English. Black-and-white illustrations.

ANASAZI NON-FICTION

Freeman, Jodi; Freeman, Brian; Flanagan, Terry, illus. *The Old Ones: A Children's Book About the Anasazi Indians*. Albuquerque, NM: The Think Shop, Inc.; 1986. 64 pages. (elementary).

> This simply written book compares the lifeways of Anasazi children with those of non-Indian contemporary children. The text contains some useful information about traditional Anasazi life, and this information is illustrated with black-and-white photographs of the Southwest, line drawings, and photographs of museum dioramas depicting the Anasazi. The simplistic and unimaginative questions throughout the book lead to oversimplified comparisons. For example, the text under a photograph of a petroglyph reads: "The Old Ones liked to draw pictures. They did not have any paper, so they made pictures on rock walls. This was ok then, but would your family like it if you made pictures on the wall?"

Jones, Dewitt; Cordell, Linda S. *Anasazi World*. Portland, Or: Graphic Arts Publishing Company; 1985, 87 pages. (secondary).

> This well-written and informative catalog to a museum exhibition at the Maxwell Museum of Anthropology in Albuquerque traces the history of the Anasazi peoples of the ancient Southwest. The large, full-color photographs capture the power and beauty of the landscape and the Pueblo peoples today.

Radlauer, Ruth Shaw; Zilmer, Rolf, photog. *Mesa Verde National Park*. Revised 1977 ed. Chicago, IL: Children's Press; 1984. 48 pages. (lower elementary).

> This description of Mesa Verde National Park in New Mexico focuses on the archaeological ruins of the Anasazi. Written for very young readers, the book contains descriptions of the four periods of prehistory represented in the park, and recreates the seasonal patterns and lifestyles of the Anasazi. The simplified text at times poses condescending questions. For example, in discussing the scale upon which the cliff dwellings were built..."Were the people giants? Is that how they built such high towers? But if they were giants, how could they get into the houses through those tiny doors?" And in a discussion of the drought that may have led to the abandonment of Mesa Verde by the Anasazi..."The people had lived through droughts before...Did they think witches, or evil spirits wanted them to go away?" Illustrated with color photographs of the park and ruins.

Trimble, Stephen; Dewey, Jennifer Ownings, Reade, Deborah, illus. *The Village of Blue Stone*. New York, NY: MacMillan; 1990. 58 pages. (elementary).

> This imaginary re-creation of a year in an Anasazi village (c. AD 1100) is based on ethnohistorical (Hopi) and archaeological materials. The book covers topics such as kinship, subsistence, and technology. Includes beautiful black-and-white illustrations, a glossary, suggested readings, and a list of sites to visit.

Warren, Scott. *Cities in the Sand: The Ancient Civilizations of the Southwest*. San Francisco, CA: Chronicle Books; 1992. 55 pages. (upper elementary) *.

> This attractive book describes for young readers the prehistory of the three major groups of Southwestern Indians: the Anasazi, the Hohokam, and the Mogollon. Beautiful color photographs by the author/photographer illustrate the text. A series of "interactive questions" is highlighted in the text to encourage discussion. Includes a section on archaeological methods, a glossary, a guide to national parks and monuments that have prehistoric ruins and rock art, and an index.

ANASAZI FICTION

Fellers, Charles L.; Kyar, Shirley E., illus. *Blue Stone: An Anasazi Indian Boy*. Phoenix, AZ: Laughing

Fox Legends; 1989. ? pages. (lower elementary).

This is the story of Blue Stone, a young Anasazi boy who learns about and participates in the traditional Anasazi rituals that lead him into adulthood. Blue Stone learns about his people's history, beliefs, and culture from listening to Chief Kachina, as well as his grandfather, his mother, and his father. Includes black-and- white illustrations.

James, J. Alison. *Sing For a Gentle Rain*. New York, NY: Atheneum; 1990. 211 pages. (secondary).

In this novel, James, a high-school junior, has lived alone with his anthropologist grandfather since the age of three. His mother is on the road with her rock and roll band, and he has never met his Native father. James is haunted by a recurring dream, and when he begins researching the Anasazi for a school report, he is mysteriously transported back in time 700 years to an Anasazi village. There he falls in love with Spring Rain, an Anasazi girl who is waiting for her chance to bear a son who will be the next seer of the village. This story perpetuates the stereotype of mystical experiences associated with American Indians.

APACHE BIOGRAPHY

Ball, Eve. *Indeh: An Apache Odyssey*. Provo, UT: University of Oklahoma Press; 1988. (Brigham Young University Press 1982, 1980) 356 pages. (secondary) *.

This is a collection of first-person narratives and oral traditions based on interviews among descendants of Apache leaders. Some sections include follow-up comments to the interviews. Through the narratives, we learn about the great Apache leaders, their skirmishes with the U.S. Army and white settlers, and the efforts to move the Apache to a reservation. Life on the run is described by descendants of those who lived through these experiences. This book provides a unique opportunity to hear the Apache version of their story. Includes archival photographs, a bibliography, and an index.

Hook, Jason. Hook, Richard, illus. *Geronimo: Last Renegade of the Apache*. Dorset, UK: Firebird Books, Ltd.; 1989. 48 pages. (Heroes and Warriors). (upper elementary/secondary).

This is a well-balanced account of Geronimo's life (1829--1909) and the Apache's conflicts with Mexico and the United States. Illustrated with maps, archival photographs, and color and black-and-white illustrations, the book includes an index, chronology of events, and a bibliography.

Jeffery, David; Redman, Tom, illus. *Geronimo*. Milwaukee, WI: Raintree Publishers; 1990. 32 pages. (Viola, Herman J. American Indian Stories). (elementary).

This biography of the Apache leader Geronimo (Goyathlay) focuses primarily on the many battles he fought against Mexican and American soldiers. Eventually, Geronimo was forced to surrender, and died a prisoner of war. Includes a timeline and full- color illustrations.

Kent, Zachary. *The Story of Geronimo*. Chicago, IL: Children's Press; 1989. 31 pages. (lower elementary)?

This book traces the life of Geronimo, with an emphasis on the history of the Apache Wars. While the author expresses sympathy for the plight of the Apache, he frequently uses loaded words: Geronimo was "the fiercest outlaw," the "savage Apache." The archival photographs better evoke the time and the conditions of the Apache than does the text.

McGovern, Ann. *The Defenders*. New York, NY: Scholastic Inc.; 1987, 1970. 128 pages. (upper elementary).

Through the biographies of chiefs Osceola (Seminole), Tecumseh (Shawnee) and Cochise

(Chiricahua Apache), the story of American Indians' struggle to keep their lands is told in a simple, fast-moving style that should keep young readers interested. No sources or bibliography are provided. Illustrated with reproductions of prints and archival photographs.

Rothaus, James R.; Keely, John and Brude, Dick, illus. *Geronimo: Apache Warrior (1829--1909).* Mankato, MN: Creative Education; 1987. 30 pages. (We the People). (lower elementary).

This biography of Geronimo focuses on the raids and battles he undertook in his unyielding struggle to preserve the lifeways of his people. The book also describes his eventual capture and imprisonment. Includes color and black-and-white illustrations.

Schwarz, Melissa. *Cochise, Apache Chief.* New York, NY: Chelsea House Publishers; 1992. 119 pages. (North American Indians of Achievement). (secondary) *.

This is an engaging biography of Cochise, who was born around 1805, and who died in 1874 as a famous and respected Apache warrior and chief. Falsely accused of kidnaping a rancher's son, Cochise waged war against the non-Indians, who murdered members of his family. The book discusses the Apache's conflicts with Mexicans and with Euroamerican settlers. Vital and stimulating information on Apache culture is included; the introduction discusses Indian leadership. Illustrated with black-and-white archival photographs, the book includes a chronology of the Apache, a reading list, and an index.

Shorto, Russell; Cundiff, L. L., illus. *Geronimo and the Struggle for Apache Freedom.* Englewood Cliffs, NJ: Silver Burdett Press; 1989. 130 pages. (Alvin Josephy, Gen. Ed. Alvin Josephy's Biography Series on American Indians). (elementary/secondary) *.

This story of the Apache wars and Geronimo's attempt to keep his people together despite encroaching Euroamerican settlers is told in stirring prose. The Apache creation myth is retold early in the book. Illustrated by archival photographs and black-and-white drawings. Includes a bibliography and a reading list.

Thrapp, Dan L. *Juh: An Incredible Indian.* Reprint of 1973 ed. El Paso, TX: University of Texas at El Paso; 42 pages. (upper elementary/secondary).

This is a short biography of Juh, an Apache war leader whom the author describes as a "prominent and important Apache of singular capacity and ruthlessness, deserving to rank with Cochise, Mangas Coloradas, Victorio and well above Geronimo in accomplishment." The focus of this biography is Juh's participation in military episodes and confrontations with the Mexicans and Americans in the late 19th century, culminating in his "incredible" escape to Mexico. The author argues that Juh's death in 1883 destroyed the Apache's power to make war and calls Geronimo a "minor chieftain" in comparison to Juh.

APACHE TRADITIONAL STORIES

Baker, Betty; Rounds, Glen, illus. *Three Fools and a Horse.* New York, NY: MacMillan; 1975. 63 pages. (lower elementary).

This book consists of a combination of Apache tales retold as one. This tale concerns the Foolish People, an invented tribe the Apaches joke about to pass on important lessons to their children. The morals of the tale are unclear, and the original spirit of the story is lost. Two-color illustrations depict the Foolish People as comic types. A short explanation of the Foolish People and what they represent follows the story.

Baylor, Byrd. *And It Is Still That Way.* New York, NY: Trails West Pub.; 1987. 96 pages. (elementary).

This collection of forty-one legends is retold by contemporary Arizona school children, who were asked to choose their favorite story told to them by someone in their own tribe. The

stories are grouped under the headings: "Why Animals Are The Way They Are," "Why Our World Is Like It Is," "Great Troubles and Great Heroes," "People Can Turn Into Anything," "Brother Coyote," and "There is Magic All Around Us."

Cuevas, Lou. *Apache Legends: Songs of the Wind Dancer*. Happy Camp, CA: Naturegraph Publishers; 1991. 127 pages. (upper elementary).

The stories included here were originally related in song by the author's Apache grandfather ,and concern the origin of many desert creatures that are important in the Apache worldview. Many of the stories are humorous and all contain morals for instructing children to respect the power of life. A short introduction explains origins of the Apache and of the stories.

Lacapa, Michael (Apache/Hopi/Tewa); Lacapa, Michael, illus. *Antelope Woman: An Apache Folktale*. Flagstaff, AZ: Northland Publishing; 1992. 42 pages. (elementary).

In this retelling of an Apache legend (no source cited), a young man appears to teach all of the people in the village to "respect all things great and small." Illustrated with large, colorful, stylized pictures.

Lacapa, Michael (Apache/Hopi/Tewa); Lacapa, Michael illus. *The Flute Player: An Apache Folktale*. Flagstaff, AZ: Northland Publishing Co.; 1990. 40 pages. (lower elementary).

This retelling of an Apache folktale reveals the tragic love between a flute player and a young woman whose affections the boy pursues with the beauty of his music. The author states he learned his stories from elders of the Apache tribe. Beautiful, full-color illustrations enhance this evocative tale.

APACHE NON-FICTION

Doherty, Craig; Doherty, Katherine M. *The Apache and the Navajo*. New York, NY: Franklin Watts; 1991. 64 pages. (lower elementary/upper elementary).

This book focuses on traditional life of the Navajo and the Apache, covering topics such as religion, childhood, hunting, agriculture, livestock, weapons, and craft. Each of these is clearly presented with adequate detail. The compressed introductory section on history and prehistory, however, is somewhat confusing. The chapter subdivisions make this a useful reference book, but the writing is dull. A major drawback is the lack of focus on the Navajo and Apache today (less than one page), making no mention of contemporary initiatives. Illustrated with photographs, the book includes a bibliography and an index.

Hook, Jason; Hook, Richard, illus. *The Apaches*. London, England: Osprey; 1987. 48 pages. (Windrow, Martin Men-at-Arms). (secondary).

Though part of a series devoted to warfare and its practice, this volume covers ecology, hunting and gathering, farming, religion, and social organization. The book discusses the different Apache tribes and their organization into clans and phratries, as well as the history of the Apache wars and their aftermath; there is no information on present-day life. The book resembles a textbook in its density of information and would serve as a good reference. Eight color plates in the center of the book depict men's and women's tribal dress. The book also includes archival photographs.

Levin, Beatrice; Vanderveld, Marjorie; Woolgar, Jack; Swartz, Darline illus. *Me Run Fast Good: American Indian Biographies*. Gilliland, Hap, ed. Billings, MT: Council for Indian Education; 1983. 32 pages. (upper elementary).

The halting title does not reflect the nature of this book describing the lives of three

accomplished Indian individuals: Louis Tewanima (Hopi), Carlos Montezuma (Apache), and John Horse (Seminole). Tewanima achieved fame as a long distance runner at the Carlisle Indian School and as a member of the United States Olympic Team. Montezuma became a medical doctor and practiced among both Indian and non-Indian communities. John Horse served as an interpreter during meetings between the English and Seminole over the Treaty of Payne's Landing, and was a leader and chief of his people. Illustrated with black-and-white drawings.

Marrin, Albert. *War Clouds in the West: Indians and Cavalrymen 1860-1890*. New York, NY: Atheneum; 1984. 220 pages. (upper elementary).

As the title indicates, this book focuses on military actions in the US-Indian wars in the West (1860--90.) The first chapter discusses traditional Plains lifeways, with much of the focus on men's activities. Subsequent chapters describe US attacks on the Cheyenne, Sioux, Nez Perce and Apache peoples, written mainly from the non-Indian point of view. Indian resistance, eventual defeat, and removal to reservations is sometimes movingly described. Though the book is overtly sympathetic to the plight of the Indians, "asides" throughout seem to assume that the reader relates more to white interests: "Best of all [the whites'] hunting rifles had telescopic sights that allowed them to knock a brave out of the saddle a half mile away." The term "brave" is used several times in the book. In one episode, Kiowa spirituality is belittled: "The Kiowas could easily have wiped out the small caravan...had their medicine man not heard an owl, his spirit helper. An owl had hooted, meaning, he said, that they must attack only the second group of whites to come along the road that day. Thus General Sherman kept his red hair thanks to a restless owl." These examples indicate a tendency to perpetuate an "us-and-them" mentality rather than seeking to bridge gaps in intercultural understanding. Illustrated with archival photographs, this book includes maps, a bibliography and an index.

Matthews, Leonard J.; Campion Geoff et al. *Indians*. Vero Beach, FL: Rourke Publications Inc.; 1989. 30 pages. (The Wild West in American History). (upper elementary).

This book traces the battles waged by various North American tribes and leaders---Red Cloud, Crazy Horse, Chief Joseph, Quanah Parker, and Geronimo---ending with the Battle of Wounded Knee. The text is generally sympathetic to Indians but some characterizations are harsh and stereotypical, for example: "Apaches were pitiless, crafty and distrustful who fought the white men fearlessly." Illustrated with archival photographs and color illustrations, many of which concentrate on scenes of violence and show the Indians as aggressors rather than victims. Includes a chronology of events, 1680--1894.

APACHE FICTION

Gall, Grant. *Apache: The Long Ride Home*. Santa Fe, NM: Sunstone Press; 1988. 112 pages. (secondary).

In this novel, the final days of the Apache resistance are recalled through the eyes of a retired Mexican sheepherder who had lived among the Apache and was a warrior for many years. The author states in the preface that "No attempt has been made to judge either side. But instead to recreate from an Indian viewpoint a vanished aspect of America's colorful and bloody heritage." The book has graphic and disturbing portrayals of Apache torture and explains the reasons for killing in Apache society. The author balances these scenes with descriptions of equally horrendous atrocities perpetrated by Mexican soldiers. In the end, the author does make a judgement when the protagonist realizes that "I could never be truly an Apache. Killing was a necessary part of the Apache fight for survival and I accepted it....And I would kill. But not in this manner. For what our brother warriors was doing was wrong."

Mayhar, Ardath. *Medicine Walk*. New York, NY: Atheneum; 1985. 85 pages. (upper elementary).

In this improbable, but entertaining, adventure story, a twelve-year-old, non-Indian boy, the lone survivor of a plane crash, uses the wisdom and teachings he has absorbed from Apache ranch hand, Nachito, to survive a five-day trek across the desert. Embedded in this tale of a passage-into-manhood is the concept of the value of what can be learned from another culture. This fast-paced story should enthrall young readers, though the overall tone is frequently glibly "tough."

Paulsen, Gary. *Canyons*. New York, NY: Delacorte Press; 1990. 184 pages. (upper elementary/secondary).

In this coming-of-age novel, fifteen-year-old Brennan Cole finds the skull of an Apache boy, Coyote Runs, who was executed by soldiers in the 1860s. A "mystical link" joins the two boys and compels Brennan to defy his mother and the authorities to return the skull to an ancient "place of medicine." This book is an example of stereotypically presenting American Indians as the source of mystical events experienced by a non-Indian character.

AVARARE FICTION

Baker, Betty. *Walk the World's Rim*. New York, NY: Harper & Row; 1965. 168. (upper elementary).

In this fictional account based on actual events in the early 1500s, a fourteen-year-old Avavare boy, Chakoh, accompanies three Spaniards and their African-American slave from coastal Texas to Mexico City. The differences in lifeways among the hunter-gatherer Avavare are contrasted with those of the "buffalo people" and the farming Pima, whose lands they pass through. A map shows the route of the journey. The two major themes of the story are Chakoh's gradual disenchantment with the Spanish and his prejudice against slaves, **whom he regards as cowards. Includes a bibliography.**

COCHITI PUEBLO NON-FICTION

Hoyt-Goldsmith, Diane; Migdale, Lawrence, illus. *Pueblo Storyteller*. New York, NY: Holiday House; 1991. 26 pages. (lower elementary) *.

Ten-year-old April tells of the Cochiti Pueblo traditions she learns from her extended family. These traditions include baking bread, making a Cochiti drum, pottery-making, and the Buffalo Dance. While the focus is on the transmission of tradition, the story shows that April is clearly a modern child. This excellent book contains a wealth of cultural information and closes with a Pueblo legend. The front of the book lists Cochiti people who can be contacted for further information. Includes a glossary and an index.

COCHITI PUEBLO FICTION

Weisman, Joan; Bradley, David P. (Chippewa), illus. *The Storyteller*. New York, NY: Rizzoli Intl. Pub., Inc., 1993. 32 pages. (lower elementary).

This story tells about a family from Cochiti Pueblo, New Mexico who temporarily move to the city while the father recovers in the hospital. Nine-year-old Rama shares her storyteller doll with Mrs. Lottie, an old woman living alone in their apartment building, leading to a friendship and the sharing of stories among Mrs. Lottie and the neighborhood children. In the afterword, a storyteller dollmaker describes the meaning of the dolls to the Cochiti people. Includes attractive full-page illustrations.

COCOPA TRADITIONAL STORIES

Baylor, Byrd. *And It Is Still That Way*. New York, NY: Trails West Pub.; 1987. 96 pages. (elementary)

See annotation under Apache Traditional Stories.

HAVASUPAI NON-FICTION

Hausman, Gerald; Hausman, Sid, illus. *Turtle Dream. Collected Stories from the Hopi, Navajo, Pueblo, and Havasupai People*. Santa Fe, NM: Mariposa Publishing; 1989. 112 pages. (secondary).

This book consists of five contemporary stories collected by the author from the Hopi, Navajo, Pueblo, and Havasupai peoples. Notes on the stories follow the collection and explain the author's personal connection to the people and events described in the stories. Topics include a Navajo teen's decision to share her sacred dream with an Anglo teacher, a Havasupai youth becoming a man in a rite-of-passage that challenges him to face his worst fear, and a Hopi girl confronting Euroamerican values when she competes in a national cross-country race. Illustrated with pencil sketches.

HOHOKAM NON-FICTION

Warren, Scott. *Cities in the Sand: The Ancient Civilizations of the Southwest*. San Francisco, CA: Chronicle Books; 1992. 55 pages. (upper elementary) *.

See annotation under Anasazi Non-Fiction.

HOPI PUEBLO TRADITIONAL STORIES

Malotki, Ekkehart; Lacapa, Michael, illus. *The Mouse Couple: A Hopi Folktale*. Northland Publishing; 1988. 56 pages. (lower elementary).

The author has attempted to preserve authentic ethnic qualities in his retelling of a Hopi folktale about a mouse couple seeking a husband for their daughter. The source of the tale is provided. Intriguing, geometric full-color illustrations complement a text that captures the feeling of oral tradition.

Nequatewa, Edmund (Hopi). *Truth of a Hopi: Stories Relating to the Origin, Myths, and Clan Histories of the Hopi*. Reprint of 1936 ed. Flagstaff, AZ: Northland Publishing; 1993. 118 pages. (secondary).

This collection of stories represents the origin, traditional stories, and history of the clans of the Hopi of Arizona, from their beginnings into the 20th century. The author was a member of the One Horned Fraternity, the only Hopi society allowed to tell the stories of all the Hopi clans, who permanently recorded these traditionally oral tales in writing in 1936 so that they would not be forgotten. Extensive notes follow the stories and help explain certain aspects of Hopi culture. Includes a bibliography.

Schecter, Ellen; Kelly, Laura, illus. *The Warrior Maiden: A Hopi Legend*. New York, NY: Bantam Little Rooster Book; 1992. 48 pages. (Bank Street Ready-to-Read Series). (lower elementary).

A young Hopi girl, Huh-ay-ay, cleverly saves her people from Apache raiders who have come to steal the Hopi's corn. This appealing story, with attractive color illustrations, was told to Frederick Dockstader, former director of the Museum of the American Indian.

Wolkstein, Diane; Hoban, Lillian, illus. *Squirrel's Song: A Hopi Indian Tale*. New York, NY: Alfred A. Knopf; 1976. 25 pages. (lower elementary).

This is a story based on a Hopi tale in which Chipmunk writes a song for his friend Squirrel. "Song-tying," the basis for this children's story, is not clearly explained and may confuse the non-Hopi reader.

HOPI PUEBLO NON-FICTION

Harvey, Byron III. *Ritual in Pueblo Art: Hopi Life in Hopi Painting*. New York, NY: Museum of the American Indian; 1970. 185 pages. (secondary).

> This is a pictorial record of Second Mesa village life seen through the eyes of five contemporary Hopi artists commissioned by the Museum of the American Indian to document Hopi life. The artwork represents both abstract and realistic styles. About half of the paintings concern ritual. Others depict various aspects of everyday Hopi life. One hundred eighty-five paintings are reproduced in black-and-white, each accompanied by a description of what is represented. Indexed by subject, the book includes a bibliography.

Hausman, Gerald; Hausman, Sid, illus. *Turtle Dream: Collected Stories from the Hopi, Navajo, Pueblo, and Havasupai People*. Santa Fe, NM: Mariposa Publishing; 1989. 112 pages. (secondary).

> See annotation under Havasupai Non-Fiction.

Latterman, Terry; Latterman, Terry, illus. *Little Joe: A Hopi Indian Boy Learns A Hopi Indian Secret*. Gilbert, AZ: Pussywillow Publishing House; 1985. 32 pages. (lower elementary).

> Seven-year-old Little Joe nervously anticipates his upcoming participation in the Powamu ceremony, the first step towards adulthood for a Hopi child. Parts of the ceremony are described as Little Joe is initiated into the society over the course of a week. Illustrated with drawings, many of which depict kachinas, ceremonial figures that are sacred to the Hopi and may be considered inappropriate to illustrate in this form. Includes a glossary.

Levin, Beatrice; Vanderveld, Marjorie; Woolgar, Jack; Swartz, Darline, illus. *Me Run Fast Good: American Indian Biographies*. Gilliland, Hap, ed. Billings, MT: Council for Indian Education; 1983. 32 pages. (upper elementary).

> See annotation under Apache Non-Fiction.

Tomchek, Ann Heinrichs. *The Hopi*. Chicago, IL: Children's Press; 1987. 45 pages. (New True Series). (lower elementary)*.

> This clearly written book on the Hopi conveys a lot of information without oversimplifying. The book describes traditional male-female roles, subsistence, mythology, religion, and the Calendar of Dances, and the author's pride in tradition that continues to play an important part in modern Hopi life. Includes quality photographs and illustrations, a map of the Hopi area, a glossary, and an index.

Wheeler, M. J.; Houston, James, illus. *First Came the Indians*. New York: Atheneum; 1983. 26 pages. (lower elementary).

> This book contains simplistic and short description of the Creek, Iroquois, Ojibwa, Sioux, Makah, and Hopi. In the two-page section on "Indians Now," the author emphasizes that Indians live much like other Americans in rural and urban areas, are employed in a variety of occupations, and hold on to many of their traditions. Includes black-and-red illustrations.

HOPI PUEBLO FICTION

Boissiere, Robert. *The Hopi Way: An Odyssey*. Santa Fe, NM: Sunstone Press; 1985. 90 pages. (secondary).

> In this novel about the life of a Hopi family struggling to keep the old ways amid economic and social pressures of contemporary society, the author has "attempted to depict, as accurately as possible, the struggle for survival the Hopi people demonstrate while maintaining their true identity after 400 years of subjection to savage intrusion; first the

Spanish and later, the incredible pressures of the white industrialized world." The story follows the lives of Sarah and Stewart Pamosi and their four children, and deals with issues such as boarding school, alcohol and drug use, and tribal politics. The story presents much information on traditional Hopi ways, as well. Illustrated with full-page, black-and-white photographs of Hopi kachina dolls, ceremonial figures that are sacred to the Hopi and may be considered inappropriate to illustrate in this form..

Carlson, Vada; Ooyawayma, Polingaysi; Rodrigues, Joe, illus. *Broken Pattern, Sunlight and Shadows of Hopi History*. Happy Camp, Ca: Naturegraph Publishers; 1985. 201 pages. (secondary).

Through the day-to-day life of a Hopi woman from adolescence to middle adulthood, the author presents a fictionalized account of Hopi life at the time of initial contact with Europeans. The story is told against a background of growing uneasiness about the rumored approach of Euroamericans. The book includes much cultural information on religion and ritual, especially that which is associated with courtship and marriage and the "Hopi Way." The publisher notes that "the traditions and environment...are authentically portrayed by the author who felt it her duty to double check her research thoroughly with knowledgeable Hopi spokespersons." While fiction makes more interesting reading than the "bare bones" of anthropological accounts, risks are inherent too. In some instances in the novel, Euro-American attitudes seem to be imposed on the Hopi characters. The heroine, for example, is horrified by an eagle sacrifice. Black-and-white drawings.

Krensky, Stephen; Watling, James, illus. *Children of the Earth and Sky: Five Stories about Native American Children*. New York, NY: Scholastic Inc.; 1991. 32 pages. (elementary).

This collection includes five short stories focusing on the pre-Contact lives of American Indian children from a variety of tribes. "The children in this book are imaginary but their world was very real....The stories display some of the range and variety of the Native American experience." The tribes represented are the Hopi, Comanche, Mohican, Navajo, and Mandan. Illustrated with large, colorful drawings, the book includes a map and a glossary with illustrations of dwellings characteristic of each tribe.

Price, Joan. *Truth is a Bright Star*. Millbrae, CA: Celestial Arts; 1982. 150 pages. (upper elementary/secondary).

Eleven-year-old Loma, along with several other Hopi children, is kidnaped from his home by Spanish soldiers. Loma is sold as a slave to Big Jim, a trapper, who brings him to a cabin in the mountains and forces him to set traps and kill beavers, a task which Loma finds distasteful. Although he is initially gruff and rude to Loma, Big Jim learns to appreciate the boy after he and another American Indian save his life. Loma and other kidnapped children are eventually returned to their tribe on orders of the governor. The story is based on an 1832 event in which Hopi children of Oraibi Pueblo were kidnapped and sold into slavery, and later released by order of the governor of New Mexico. Includes a glossary and comprehensive bibliography.

ISLETA PUEBLO FICTION

Buchanan, William J. *One Last Time*. New York, NY: Avon Books; 1992. 118 pages. (secondary).

In this adventure story set in contemporary New Mexico, fifteen-year-old David Baca, an Isleta Pueblo, describes how he and his Anglo friend Steve overcome various challenges---aggressive racist schoolmates, a wild bull, and Steve's fear of horses following an accident. While aspects of traditional Pueblo life play an important role in David's life, he is very much a product of today, and this is reflected in the language of the book.

LAGUNA PUEBLO FICTION

Silko, Leslie Marmon (Laguna Pueblo). *Ceremony*. New York, NY: Viking Penguin; 1977. 262 pages. (secondary) *.

In this powerful novel, the author traces a young man's quest to heal himself after he has experienced the horrors of battle in the South Pacific during World War II. Tayo, from Laguna Pueblo, emerges from the veteran's hospital emotionally and physically ill, and is consigned to the tenuous care of his aunt. After trying to drown his flashbacks in drinking bouts with his buddies, he is eventually sent to see a Navajo medicine man, who introduces him to self-rediscovery through the ceremonies of his people. The vivid and compelling narrative is laced with legends and histories of various tribes in the Southwest.

MOGOLLAN NON-FICTION

Warren, Scott. *Cities in the Sand: The Ancient Civilizations of the Southwest*. San Francisco, CA: Chronicle Books; 1992. 55 pages (upper elementary) *.

See annotation under Anasazi Non-Fiction.

NAVAJO BIOGRAPHY

Bighorse, Tiana; Bennett, Noel, ed. *Bighorse the Warrior*. Tucson, AZ: University of Arizona Press; 1990. 98 pages. (secondary) *.

This is a biography of Navajo warrior Gus Bighorse (1846?--1939) as told by his daughter in her seventies. The immediacy of a first person account in the present-tense draws the reader into the life experiences of Bighorse---the constant fear of attack, the sufferings of the Navaho Long Walk, and the deprivations of confinement at Fort Sumpter. Includes archival photographs and a chronological table of events.

Dyk, Walter, recorder. *Son of Old Man Hat: A Navajo Autobiography*. Reprint of 1938 ed. Lincoln, NE: University of Nebraska Press; 1970. 378 pages. (secondary).

This frank and unadorned autobiography of Old Man Hat (Navajo) recounts a wealth of detail about this man and his family's everyday concerns. Recorded in 1934, this history of Old Man Hat's growth to maturity and gradual acquisition of knowledge and wisdom makes fascinating reading.

Stewart, Irene. *A Voice in her Tribe: A Navajo Woman's Own Story*. Sorocco, NM: Ballena Press; 1980. 84 pages. (secondary).

This narrative of the life of Irene Stewart, Navajo woman and political leader, is written in a series of letters to anthropologist Mary Shepardson. The flavor of the author's speech and personality is maintained as she describes her experiences and expresses her feelings in her own words. Includes black-and-white photographs.

NAVAJO TRADITIONAL STORIES

Baylor, Byrd. *And It Is Still That Way*. New York, NY: Traisl West Pub.; 1987. 96 pages. (elementary)

See annotation under Apache Traditional Stories.

Browne, Vee (Navajo); Whitehorne, Baje (Navajo), illus. *Monster Slayer*. Flagstaff, AZ: Northland Publishing; 1991. 25 pages. (elementary).

Based on a traditional Navajo story, this retelling is a partial re-creation, representing one portion of the original Monster Slayer story. The editor states that "The Walking Giant is one of four monsters who plague the Anasazi villages. We chose...to focus on this monster

because it is after the Twins' encounter with the Walking Giant that the name Monster Slayer is bestowed."

Coehlene, Terri; Reasoner, Charles, illus. *Turquoise Boy: A Navajo Legend*. Mahwah, NJ: Watermill Press; 1990. 47 pages. (lower elementary).

This story describes how horses were brought to the Navajo by Turquoise Boy. A ten-page section of information on Navajo history and contemporary life follows the story. No source is given for the original legend. Illustrated with full-color drawings in the legend section and photographs in the factual section, the book includes a list of important dates and a glossary.

Hausman, Gerald; Fox, Mariah and de Groat, Jay (Navajo), illus. *The Gift of The Gila Monster: Navajo Ceremonial Tales*. New York, NY: Simon & Schuster; 1933. 204 pages. (secondary) *.

The re-teller of these traditional Navajo ceremonial stories describes them as "the lessons of many lifetimes, the Ways that have guided The People from prehistoric time, as they tell it, into the twentieth century." The collection includes Navajo ceremonial songs, tales, and chants, as well as black-and-white line reproductions of sandpainting motifs. An informative and thoughtful introduction explains the history, creation, use, and purpose of Navajo ceremonies, their traditional practice, and their significance to contemporary Navajo life. An afterword explores the subject of "The Ways" as they pertain to the contemporary life of the Navajos. Includes a foreword by Tony Hillerman, a detailed glossary, and a bibliography.

Morgan, William collector; Thompson, Hildegard, adaptor; Lind, Jenny, illus. *Navajo Coyote Tales*. Santa Fe, NM: Ancient City Press; 1988. 49 pages. (lower elementary).

These six delightful tales about Coyote the trickster were highly adapted for beginning readers in 1949 by the BIA. The stories were collected directly from the Navajo and translated into English.

Newcomb, Franc Johnson; Clah, Alfred (Navajo), illus. *Navaho Folk Tales*. Albuquerque, NM: University of New Mexico Press; 1967. 203 pages. (elementary/secondary).

This collection of traditional Navajo legends was compiled by Franc Johnson Newcomb, who collected the stories from the Navajo people she met while living in a trading post home north of Gallup, New Mexico. Legends include origin stories and stories of interactions between humans and animals. Includes black-and-white illustrations.

Oughton, Jerrie; Desimini, Lisa, illus. *How The Stars Fell Into The Sky: A Navajo Legend*. Boston, MA: Houghton Mifflin; 1992. 27 pages. (elementary).

This retelling of a legend was "told to the Navajo Indians by Hosteen Klah, their great medicine man, at the turn of the 20th century" recounting how the constellations were formed. Includes stunning full-page, color illustrations.

Red Hawk, Richard (Wyandot). *Grandfather's Origin Story: The Navajo Beginning*. Newcastle, CA: Sierra Oaks Publishing Company; 1988. 32 pages. (lower elementary).

This book is a retelling, in simple language, of the basic elements of the Navajo creation story. Readers may have difficulty appreciating this complex story in such an abbreviated form. Includes black-and-white line drawings.

Red Hawk, Richard (Wyandot); Coates, Ross, illus. *Grandfather's Story of Navajo Monsters*. Sacramento, CA: Sierra Oaks Publishers; 1988. 40 pages. (lower elementary).

A grandfather recounts Navajo monster myths to his grandchildren during an outing to the

Anasazi ruins in Canyon del Muerto. Blue, black, and white illustrations depict suitably horrific monsters.

Roessel, Robert A. Jr; Platero, Dillon, eds; Mitchell, George, illus. *Coyote Stories of the Navajo People*. Phoenix, AZ: Navajo Curriculum Center Press; 1974. 118 pages. (lower elementary).

This collection consists of fourteen traditional Navajo Coyote stories developed by the Navajo Curriculum Center for use in reservation schools. Charming color drawings illustrate these humorous tales that are told to reinforce moral values and social harmony.

Rucki, Ani. *Turkey's Gift to the People*. Flagstaff, AZ: Northland Publishing; 1992. 28 pages. (elementary).

This story based on a traditional Navajo folktale is "not meant to be an accurate retelling...but an adaptation and interpretation...." When the lives and homes of all the animals are threatened with destruction, turkey remembers to save seeds necessary for replanting their crops. This story reinforces the importance of each individual in society and the need to cooperate to maintain harmony. Illustrated with colorful, highly stylized drawings.

Yazzie, Ethelou ed. (Navajo); Tsihnahjinnie, Andy (Navajo), illus; Hoffman, Martin, photog. *Navajo History*. Many Farms, AZ: Navajo Community College Press; 1971. 100 pages. (elementary/secondary).

The Navajo creation story has been recorded several times by folklorists and ethnographers. This version, prepared by the Navajo Curriculum Center, is written by and for Navajo people, as "a summary for our youth" of "unrecorded history." It describes the People's journey from the First up to the Fourth World, the creation of humans, human society, the physical world, the adventures of the twin hero figures---Monster Slayer and Child Born of Water---and the origin and meaning of certain rituals. The text is spare and the language simple, but non-Navajo students would need background and guidance to appreciate the significance of the events described. Illustrated with full-color and black-and-white drawings; black-and-white photographs depict some locales featured in the story.

NAVAJO NON-FICTION

Abeita, Jim (Navajo); Abeita, Jim, illus. *The American Indians of Abeita: "His People."* Scottsdale, AZ: Rick Tanner Publications; 1976. 74 pages. (secondary).

This pictorial "cultural history" of the Navajo uses the artwork of Navajo painter Jim Abeita to depict "their ways of life and the beauty of their land." Some of the paintings depict nude subjects. Includes an introduction.

Bia, Fred (Navajo), photog; McCarty, T. L. *Of Mother Earth and Father Sky: A Photographic Study of Navajo Culture*. Rough Rock, AZ: Navajo Curriculum Center; 1983. 69 pages. (secondary) *.

This beautiful series of black-and-white prints by Navajo photographer Fred Bia tells a story about the Navajo people. "It is a story about...their hopes and their problems, the strategies they have adopted to cope with the problems, and their feelings about the land which provides a basis for their livelihood." The text provides a brief history of the Navajo, stressing struggle and adjustment as a basic theme. This book was published by the Rough Rock Demonstration School as part of a project to produce a series of high quality curriculum materials for Navajo and other Native American students.

Callaway, Sydney; Denetsosie, Hoke and Beck, Clifford Jr, illus. *Grandfather Stories of the Navajos*. Rough Rock, AZ: Rough Rock Press; 1974. 123 pages. (elementary/secondary).

This work was prepared primarily for Navajo boys and girls, although the Board of

Education at the Rough Rock Demonstration School states that the book can "contribute significantly toward a broader understanding among all people." The book includes traditional stories, accounts of events of the last two hundred years, and information on traditional lifeways, all illustrated with black-and-white photographs. Another section describes the importance of remembering traditional Navajo ways. The book includes Navajo translations for many of its sections. Includes a foreword, preface, and introduction.

Clark, Ann Nolan; Denetsosie, Hoke (Navajo), illus. *Little Herder in Autumn*. Reprint of Dept. of Interior 1940 ed. Santa Fe, NM: Ancient City Press; 1988. 96 pages. (lower elementary) *.

A young Navajo girl describes her family life in this bilingual (Navajo/English) text, which also details women's weaving activities, and men making jewelry, planting, and trading. Includes the Navajo alphabet and information about its development.

Crowder, Jack L.; Morgan, William Sr., trans. *Stephannie and the Coyote*. 3rd revised ed. Bernalillo, NM: Upper Strata Ink. Inc.. 32 pages. (lower elementary) *.

Stephannie, a young Navajo girl, gives a first-person account of a typical day that starts with rising early to eat a big breakfast before tending to the sheep. Full-page color photographs bring this charming story to life. Text includes a Navajo translation.

Cunningham, Keith. *American Indians' Kitchen Table Stories*. Little Rock, AR: August House Publishers, Inc. 240 pages. (W.K. McNeil, Gen. Ed. American Folklore Series). (secondary).

Transcripts from a folklorist's collection of stories, anecdotes, and jokes are interspersed with an account of his experiences in collecting the data. Topics cover the blending of traditional and modern approaches to medicine (including New Age); adoption and adaptation of contemporary Euroamerican stories (such as the poodle in the microwave) in American Indian jokes; and the extent to which traditional values are retained by American Indians moving into urban areas. One chapter is devoted to an examination and categorizing of Navajo humor. The study's stated aim is to achieve better understanding of modern American Indian life and values through their stories. Perhaps it was the author's hope that the cumulative effect of his interviews would provide that understanding. Some readers, however, may desire more structured analysis of his data and formal conclusions.

Doherty, Craig; Doherty, Katherine M. *The Apache and the Navajo*. New York, NY: Franklin Watts; 1991. 64 pages. (lower elementary/upper elementary).

See annotation under Apache Non-Fiction.

Garaway, Margaret Kahn; Bia, Andrew Emerson (Navajo). *The Old Hogan*. Cortez, O: Mesa Verde Press; 1986. 33 pages. (lower elementary).

This story is told from the point of view of a Navajo hogan that is abandoned by its family when the family moves into a new Euroamerican-style house. The hogan feels lonely and sad when the family leaves. The story later demonstrates the importance and significance of this traditional Navajo residence to its people when the family returns to the hogan for a wedding ceremony saying, "Houses are not for ceremonies. Hogans are for ceremonies." Includes full-page color illustrations.

Garaway, Margaret Kahn; Warren, Harry (Navajo), illus. *Ashkii and His Grandfather*. Tucson, AZ: Treasure Chest Publications, Inc.; 1989. 33 pages. (elementary).

Six-year-old Ashkii spends the summer with his grandfather at their sheep camp. Ashkii is reluctant to return home when he must start school, but later learns the importance of education when his family and teacher encourage his artistic abilities. "I will learn in school so someday I will be a good Navajo artist," says Ashkii at the end of the story. Includes

large, appealing watercolor drawings.

Hausman, Gerald. *Sitting On The Blue-Eyed Bear*. Westport, CT: Lawrence Hill & Co.; 1975. 130 pages. (secondary).

This collection of Navajo stories and poems is preceded by an introduction that includes a short history of the Navajo and a description of the Navajo today. Part One begins with a retelling of the Navajo origin story, followed by a selection of poems related to themes of origin and journey. Part Two includes an informative description of curing ceremonies, followed by medicine stories, and a series of poems about Navajo ceremonies. Additional explanatory information follows each poem. The book is illustrated with black-and-white pencil drawings, and includes a bibliography.

Hausman, Gerald; Hausman, Sid, illus. *Turtle Dream: Collected Stories from the Hopi, Navajo, Pueblo, and Havasupai People*. Santa Fe, NM; Mariposa Publishing; 1989. 112 pages.

See annotation under Havasupai Fiction.

Hoffman, Virginia; Denetsosie, Hoke (Navajo), illus. *Lucy Learns To Weave: Gathering Plants*. Rough Rock, AZ: Navajo Curriculum Center; 1969. 46 pages. (lower elementary).

This reader, part of a series from the Navajo Curriculum Center at Rough Rock Demonstration School, was designed to provide Navajo children with relevant reading materials. "The cultural details are accurate, taken from the true life stories of several fine Navajo weavers. The main point is to provide the children learning to read with materials with which they can identify personally in a positive way." Attractive, large black-and-white drawings by a Navajo artist illustrate the short, simple text describing a girl and her sister on a walk collecting plants to dye the yarn their mother will use for weaving. Because the text does not clarify how plants are used to make dye for the wool, non-Navajo children may not understand the connection between the plants and the weaving process.

Hooker, Kathy Eckles; Running, Helen Lau, photog. *Time Among the Navajo: Traditional Lifeways on the Reservation*. Santa Fe, NM: Museum of New Mexico Press; 1991. 104 pages. (elementary/secondary) *.

A "personal documentary of the traditional lifeways practiced by the Navajos living on ancestral lands," this book provides thoughtful records of the author's visits with Navajo on Big Reservation. Words and pictures combine to illustrate the traditional tasks of the Navajo: weaving, cooking, gardening, building, and crafts, as they share personal thoughts and beliefs relating to their lives and work. Includes black-and-white duotone photographs.

Hotvedt, Kris; Hotvedt, Kris, illus. *Fry Breads, Feast Days, and Sheeps: Stories of Contemporary Indian Life*. Santa Fe, NM: Sunstone Press; 1987. 47 pages. (elementary).

Each page of charming woodcuts depicting Navajo and Pueblo contemporary festivities and communal activities is accompanied by informative text on the opposite page. Some of the events portrayed include Kings' Day (Epiphany, January 6), spring ditch cleaning, a Navajo fair, wedding feast, and All Soul's Day eve. Includes a preface by Frank Waters.

Iverson, Peter. *The Navajos*. New York, NY: Chelsea House Publishers; 1990. 111 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (secondary).

This is a history of the Navajos, who live in northeastern Arizona and portions of New Mexico and Utah. The book describes traditional lifestyle (c. mid-19th century), followed by information on the Navajo's early associations with Pueblo farmers and with the Spanish. Clashes with the U.S. Army led to the Navajo's surrender and the Long Walk to Ft. Sumner. They eventually returned to their homeland, where the Navajo reservation was established.

The book documents Navajo prosperity in the late 19th and early 20th centuries and the influence of Christian missionaries and non-Indian traders upon Navajo culture in that same period. The book also details the massive political, economic, and social transitions faced by the Nation in the modern era. Includes a color photographic essay on silver and wool crafts, the Navajo-At-A-Glance, a bibliography, and an index.

Kawano, Kenji, photog. *Warriors: Navajo Code Talkers*. Flagstaff, AZ: Northland Publishing Company; 1990. 100 pages. (secondary).

This is a collection of photographs of the World War II Navajo Code Talkers taken in the 1970s and 1980s, accompanied by brief quotes about each individual's war experiences. An introduction tells the history and development of the Navajo Code, adapted from the Navajo language to send secret messages that could not be interpreted by the enemy. It was used with great success. The book includes a list of Navajo clans.

Keegan, Marcia, photog. *Mother Earth and Father Sky*. New York, NY: Grossman Publishers; 1974. 111 pages. (secondary).

Striking color photographs of the land and people of the Southwest are combined with Navajo and Pueblo chants in this profusely illustrated volume. The author "...attempts to show the beauty and harmony with nature that Navajo and Pueblo Indians enjoy....Through the photographs, I have tried to recreate the sense of wonder and harmony with nature which is the integral part of Indian life." Sources are cited for the chants.

Preusch, Deb; Barry, Tom; Wood, Beth. *Red Ribbons for Emma*. Stanford, CA: New Seed Press; 1981. 48 pages. (elementary/secondary) *.

This book provides an inspiring account of Emma Yazzie, a rural Navajo currently living on the Navajo reservation in New Mexico. Emma was born on the reservation and has lived there her entire life. Since the Four Corners Power Plant, fed by the largest coal mine in the United States, was built next to the reservation, Emma's life has changed dramatically. Gas pipelines and power lines now cross the once-pristine landscape of Emma's youth. Chemicals and soot from the plant's smokestacks cloud the air. Grassy lands once open to Emma for grazing her sheep are now encircled with barbed wire and locked gates. The book records Emma's reactions to the power plant and its negative impact on her life. "It makes Emma angry to see that the companies have the things she needs but can't have." Emma is portrayed as brave and courageous in her struggle against the power plant. Ultimately, she draws great strength from the grassroots movement that stresses that Navajo people "should have more to say about what to do with their own land," a concept reiterated when the book encourages the Navajo to join together for a cause they believe is important. If available through inter-library loan, this book, now unfortunately out-of-print, is well worth reading.

Sneve, Virginia Driving Hawk (Sioux); Himler, Ronald. *The Navajos*. New York, NY: Holiday House; 1993. 32 pages. (A First Americans Books). (upper elementary).

A brief overview of Navajo history, lifeways, and culture, this book offers an abbreviated version of the Navajo creation story and describes the migration of the Navajo from the Pacific Coast to their present homeland in New Mexico and Arizona. The book also included information on Navajo-Euroamerican conflicts, Navajo traditions and culture, and resettlement, trade, and the Navajos today. An author's note explains that "the information in this book barely touches on Navajo history, culture, and present life," and suggests contacting the Navajo Curriculum Center at Rough Rock Demonstration School for more in-depth information on these topics. Illustrated with beautiful watercolor illustrations.

Wood, Leigh Hope. *The Navajo Indians*. New York, NY: Chelsea House Publishers; 1991. 80 pages. (The Junior Library of American Indians). (upper elementary).

A simply written reference on the Navajo, this book includes information on Navajo creation stories and mythology, cultural heritage and lifeways, contact with Spanish and Euroamerican settlers, boarding schools and reservation life, legal disputes with the U.S. government, and the development of the Office of Navajo Economic Opportunity and the Navajo Nation. One chapter explores the critical help given to the U.S. Army by Navajo Codetalkers during World War II. A color photograph section illustrates traditional Navajo arts and crafts. Includes black-and-white maps, drawings, and photographs; a glossary and a chronology.

NAVAJO FICTION

Armer, Laura Adams. *Waterless Mountain*. Reprint of 1931 ed. Chicago, IL: Longman's Green & Co.; 1931. 212 pages. (upper elementary).

A young Navajo boy, training to become a medicine man, sets off for the West Coast to visit the home of the legendary Turquoise Woman. The book includes much information on Navajo legends and belief in this fictional story set in the 1930s. There is a somewhat patronizing attitude of the "do-gooder" non-Indians in the story. The author attempts to put us in the mind of the youth to understand his reactions to the world. Includes black-and-white illustrations.

Blood, Charles L.; Link, Martin; Parker, Nancy Winston, illus. *The Goat in the Rug*. New York, NY: Macmillan Child Group; 1990. 40 pages. (lower elementary) *.

This is an amusing and enchanting story narrated by a goat whose wool goes into the making of a Navajo blanket. The book describes the steps involved, from the clipping and carding to the dyeing and the weaving. Much cultural information is presented in an engaging manner. Colorful drawings illustrate this lighthearted, imaginative, and successful presentation.

Cannon, A. E. *The Shadow Brothers*. New York, NY: Delacorte Press; 1990. 179 pages. (secondary).

Henry Yazzie is a seventeen-year-old Navajo boy who has been living with the family of his father's friend in Utah since age seven. Henry's foster brother Marcus feels their close relationship is threatened by Henry's emerging interest in returning to the Navajo reservation to learn more about his heritage from his grandfather. The novel captures an element of contemporary Navajo culture that encourages young people to combine the best of both the Navajo and the Anglo worlds.

Crowder, Jack L. *Tonibah and the Rainbow*. Bernalillo, NM: Upper Strata Ink, Inc.; 1986. 32 pages. (elementary) *.

This short story , told in Navajo and English, is about a contemporary Navajo family whose hogan burns down, and their neighbors' efforts to help them rebuild their home. Illustrated with color photographs, the book includes an illustrated Navajo alphabet and a noun glossary.

Fox, Robert B. *Walks Two Worlds*. Santa Fe, NM: Sunstone Press; 1983. 62 pages. (upper elementary/secondary).

Set in 1929 in "Navajo Country," this short novel opens with thirteen-year-old Clay Walker in the desert with his grandfather White Horse. White Horse gives his grandson a Navajo name, Walks Two Worlds, and explains to him that his mission in life first will be to learn all he can about traditional Navajo ways. He must then leave to live among non-Indians so that he may learn all he can from them as well---to walk the two worlds. Clay confronts his fears about leaving, before finally accepting the responsibility his people have given him. Much information about traditional Navajo ceremonies is presented as Clay is instructed

over the course of a nine-day "sing."

Garaway, Margaret Kahn; Lowmiller, Cathie, illus. *Dezbah and the Dancing Tumbleweeds*. Tucson, AZ: Treasure Chest Publications Inc. 82 pages. (upper elementary).

In this contemporary novel, a young Navajo girl, Dezbah, who wanted to become an Olympic athlete, cannot walk following a car accident. A non-Indian teacher, Miss Julie, gives Dezbah, now confined to a wheelchair, private lessons in reading, classical music, and ballet. A trip to a ballet performance inspires Dezbah to overcome her fear of walking. With continuing encouragement from Miss Julie, and with her parents' blessing, she eventually leaves the reservation to study ballet in New York. This enjoyable story demonstrates that Dezbah can remain Navajo and yet pursue a career as a non-traditional profession. This reflects the Navajo educational philosophy that encourages incorporating the best of both Anglo and Navajo worlds.

Gessner, Lynne; Bock, William Sauts, illus. *Malcolm Yuccaseed*. New York, NY: Harvey House Publishers; 1977. 63 pages. (elementary).

In this coming-of-age story, Malcolm, a young Navajo boy, home from boarding school for the summer, wants so badly to earn his Navajo name that he lies about a brave deed he performed while guarding his father's sheep. Eventually Malcolm earns the name Yucca Seed, not for bravery but for concern and forethought. Illustrated with black-and-white drawings.

Grammer, Maurine; Cleveland, Fred (Navajo), illus. *The Navajo Brothers and the Stolen Herd*. Santa Fe, NM: Red Crane Books; 1992. 103 pages. (upper elementary).

Sixteen-year-old Chee and his fourteen-year-old brother, Pahee, are responsible for their family's herd of sheep. This short novel follows the Navajo boys' adventures when the sheep are stolen. and they follow the thieves and attempt to retrieve the flock. From references made to the Vietnam War, it is clear that the story is contemporary; however, the boys dress in traditional clothing and apparently do not attend school. The outlaws who steal the sheep talk like characters out of a 1930s gangster film ("Keep clear of Silver City. Your friends there have stretched hemp by now, unless they're studyin' navigation at Alcatraz. And don't forget what a moll does in our business.") All in all, the characters, dialogue, and plot seem improbable (if not preposterous) and thus the book is not a good source of information on the contemporary Navajo. Illustrated with black-and-white line drawings.

Green, Timothy; Green, Timothy, illus. *The Mystery of Navajo Moon*. Flagstaff, AZ: Northland Publishing; 1991. 41 pages. (lower elementary).

In this fantasy, young Navajo Wilma Charley goes riding on a magical dream horse. The story contains no cultural information. Includes attractive full-color illustrations.

Hillerman, Tony. *Talking God*. New York: Harper & Row; 1989. 239 pages. (secondary).

This is one in a series of mystery novels whose protagonists are Jim Chee and Joe Leaphorn, two tribal policemen on the Navajo reservation in Arizona and New Mexico. In this story, a body is found within throwing distance of the railroad tracks near Gallup, New Mexico and the only information available on the victim is the name Agnes Tsosie, and the Yeibichai, or Navajo Night Chant healing ceremony. Chee attends this ceremony, where he arrests Henry Highhawk, a Smithsonian conservator, who is wanted by federal investigators for digging up a fellow curator's relative's bones and sending them to her in protest of the museum's policy of not returning American Indian skeletons to tribes. The threads of the story are drawn together at the Smithsonian in Washington D.C. in a vivid, exciting ending. This novel has contemporary, realistic American Indian characters, and tells much about Navajo customs and beliefs---both traditional and contemporary. Some racial epithets are

used by one of the characters. It should be noted that the Smithsonian Institution, under the National Museum of the American Indian Act, has been actively engaged in the return of human remains and funerary objects to American Indians and Alaskan Natives.

Krensky, Stephen; Watling, James, illus. *Children of the Earth and Sky: Five Stories about Native American Children*. New York, NY: Scholastic Inc.; 1991. 32 pages. (elementary).

See annotation under Hopi Fiction.

Miles, Miska; Parnall, Peter, illus. *Annie and the Old One*. Boston, MA: Little, Brown and Co.; 1985. 44 pages. (lower elementary) *.

In this contemporary story, Annie finds it difficult to accept her grandmother's impending death until the grandmother explains that death is part of the ongoing cycle of life. This poignant message is told in simple language and illustrated with beautiful black-and-white drawings.

Momaday, N. Scott (Kiowa). *Owl in the Cedar Tree*. Lincoln: University of Nebraska Press; 1965. 116 pages. (upper elementary) *.

Haske, a young Navajo boy, lives with his parents and his grandfather, who represent modern and traditional views of life, respectively. His parents, educated at government boarding schools, stress the importance of going to school and learning the ways of non-Native society to help bring greater understanding between people of different cultures. His grandfather, on the other hand, tells him he can only follow one way and that following the non-traditional path will offend the Navajo gods. Haske learns that he can contribute to both worlds and that the hoot of the owl does not always bring bad fortune.

O'Dell, Scott. *Sing Down the Moon*. New York, NY: Dell; 1976. 138 pages. (upper elementary/secondary).

The story of the Navajo's forced migration from their original homeland in Arizona to Fort Sumner, New Mexico (a 300-mile walk) is told from the point of view of a fourteen-year-old Navajo girl, Bright Morning, in this historical novel set in the 1860s. The book recounts the tragic deprivations suffered by the group both during and after the migration (1500 Navajo died from disease at Fort Sumner). A postscript to the book gives the historical background for the story.

Perrine, Mary; Weisgard, Leonard, illus. *Nannabah's Friend*. Boston, MA: Houghton Mifflin Company; 1989. 32 pages. (lower elementary).

A young Navajo girl, Nannabah, guards her family's sheep alone for the first time. In this gentle story, Nannabah eases her loneliness on the first day by making two dolls from clay. The following day she unexpectedly has company when her dolls come to life. Includes color illustrations.

Pitts, Paul. *Racing the Sun*. New York, NY: Avon Books; 1988. 150 pages. (upper elementary/secondary).

In this modern-day novel, twelve-year-old Brandon, the son of Navajo parents, learns about his Navajo heritage from his paternal grandfather, who has come from the reservation to stay with Brandon's family. Through his grandfather's teachings, Brandon, who founded UGA (Underachieving Goof-offs of America) along with his friend Ham, becomes more aware of the important things in life such as hard work and pride in one's own heritage. Ham's wealthy Jewish grandfather is stereotypically portrayed as loud and embarrassing. Another passage describes Ham's mother taking "extra napkins [at an ice cream parlor] and tucking them in her purse."

Pitts, Paul. *The Shadowman's Way*. New York, NY: Avon Books; 1992. 120 pages. (secondary).

Nelson Sam, a Navajo teenager, must overcome his own discomfort and the ridicule of his Navajo peers when he becomes friends with a "Bilaganna" (white boy), Spencer West, who moves onto the reservation. The issue of prejudice is explored through the perspective of a teenager learning to stand up for his beliefs.

PAPAGO (See TOHONO O'ODHAM)

PICURIS PUEBLO TRADITIONAL STORIES

Harrington, John P., collector; Roberts, Helen H., musical transcriptions/Weigle, Marta, ed. *Indian Tales from Picuris Pueblo*. Santa Fe, NM: Ancient City Press; 1989. 96 pages. (upper elementary/secondary).

This collection of stories from Picuris Pueblo in New Mexico was originally published in the *Forty-third Annual Report of the Bureau of American Ethnology*, 1925-1926. The stories were collected by Rosendo Vargas of Picuris Pueblo and given to ethnologist John P. Harrington for use in his research on the language of the Taos Pueblo. This book reprints the children's stories and "folkways" sections of Harrington's original published report. Stories present characters such as Magpietail Boy, Sister Fawns, and Old Coyote; some of the stories contain Native songs and music. Illustrated with black-and-white photographs, the book includes musical transcriptions, notes on the stories, an afterward, and a bibliography.

PIMA TRADITIONAL STORIES

Baylor, Bird. *And It Is Still That Way*. New York, NY: Trails West Pub.; 1987. 96 pages. (elementary).

See annotation under Apache Traditional Stories.

Shaw, Anna Moore (Pima); Tashquinth, Matt (Pima), illus. *Pima Indian Legends*. Tucson, AZ: The University of Arizona Press; 1992. 111 pages. (elementary/secondary).

This collection of entertaining and instructive Pima legends represents stories related throughout the author's childhood by her father. The introduction indicates that "this little book shows something of the process of cultural change," because the legends it contains "have been modified over the years as a reflection of changes in the cultural traditions of those who learned them." Each legend is illustrated with a black-and-white line drawing.

PIMA FICTION

Baylor, Bird; Himler, Ronald, illus. *Moon Song*. New York, NY: Charles Scribner's Sons; 1982. 20 pages. (lower elementary).

A short, poetically written, and appealing work about the relationship between Coyote and his mother, the moon, who abandons him. The story takes place in Pima land. It is not clear that the story is drawn from a Pima legend, as no source is cited.

PIMA MARICOPA NON-FICTION

Dobyns, Henry F. *The Pima-Maricopa*. New York, NY: Chelsea House Publishers; 1989. 111 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (secondary).

This well-researched and detailed history of the Pima-Maricopa concentrates on the tribe's relations with the United States rather than on traditional Pima-Maricopa life. The discussion of religion, for instance, focuses on Christianity as practiced by the

Pima-Maricopa. Includes a bibliography, glossary, and "Facts-At-A- Glance."

PIMA-PAPAGO NON-FICTION

Fontana, Bernard L.; Schaefer, John P., photog. *Of Earth and Little Rain: the Papago Indians*. Flagstaff, AZ: University of Arizona Press; 1990. 170 pages. (secondary).

Lovely photographs illustrate the desert environment and culture of the contemporary Pima-Papago of Arizona and Mexico. This informal narrative includes descriptions of the environment, traditional Pima and Papago subsistence, Spanish missions and influence, Papago-Apache hostility, and tribal government. Includes a selected bibliography and an index.

PUEBLO TRADITIONAL STORIES

Carey, Valerie Scho; Barnett, Ivan, illus. *Quail Song*. New York, NY: G.P. Putnam's Sons; 1990. 28 pages. (lower elementary).

The author has used several traditional Pueblo tales to create a new and appealing story in which Quail tricks Coyote. Text and illustrations (striking full-color collage folk art) complement each other to produce a sprightly, lighthearted book.

PUEBLO NON-FICTION

Batherman, Muriel; Batherman, Muriel, illus. *Before Columbus*. Boston, MA: Houghton Mifflin Co.; 1990. 32 pages. (elementary).

This simply written book focuses on the culture and artifacts of the early inhabitants of the Southwest---the Basketmakers and early Puebloan people---from A.D. 1 to A.D. 1300. Includes watercolor illustrations.

Bruggman, Maximilien, photog; Acatos, Sylvio. *Pueblos: Prehistoric Indian Cultures of the Southwest*. Translation of *Die Pueblos*, 1989 Swiss ed. New York, NY: Facts-on-File; 1990. 240 pages. (secondary).

This book traces the development of the three main Pueblo cultures---Anasazi, Hohokam, and Mogollon---with 300 beautiful photographs of archaeological sites, petroglyphs, and material culture. Includes an annotated list of Southwest sites by state, a bibliography, and an index.

Folsom, Franklin; Roybal, J. D., illus. *Red Power on the Rio Grande: The Native American Revolution of 1680*. Billings, Montana: Council for Indian Education; 1989. 144 pages. (upper elementary/secondary) *.

In his eloquent introduction, anthropologist Alphonso Ortiz calls the uprising of the Pueblo peoples of the Rio Grande area of New Mexico against the government of Spain the "first American revolution." This event occurred in 1680, 96 years before the American Revolution, and it occurred for some of the same reasons: unfair taxation and the tyranny of a foreign power, as well as religious oppression and a violent system of forced labor. Although all remaining written documentation of this period is from the Spaniards, the author has taken pains to research and tell this story from the Pueblo perspective. He gives the English equivalent of Pueblo place names and phrases, describes their complex society and multiple languages, their sophisticated plan for revolution and some details of their ceremonies. Includes a short glossary of Pueblo people and the gods mentioned in the story.

Hotvedt, Kris; Hotvedt, Kris, illus. *Fry Breads, Feast Days, and Sheeps: Stories of Contemporary Indian Life*. Santa Fe, NM: Sunstone press; 1987. 47 pages. (elementary). See annotation under Navajo

Non-Fiction.

Keegan, Marcia photog. *Mother Earth and Father Sky*. New York, NY: Grossman Publishers; 1974. 111 pages. (secondary). See annotation under Navajo Non-Fiction.

Jones, Dewitt; Cordell, Linda S. *Anasazi World*. Portland, OR: Graphic Arts Publishing Company; 1985. 87 pages. (secondary).

See annotation under Anasazi Non-Fiction.

Nabokov, Peter. *Indian Running: Native American History and Tradition*. 2nd ed. Santa Fe, NM: Ancient City Press; 1987. 208 pages. (secondary).

In 1980 a group of young Pueblo ran more than 375 miles in a reenactment of the 1680 courier mission that triggered the Pueblo Revolt. Using this event as a framework, the ancient roots of Native running in the Americas are explored in this well-researched book. The author points out that "Before the coming of the white man Indians ran to communicate, fight, and hunt. But...they also ran to enact their myths, and to create a bridge between themselves and the forces of the universe." The book is illustrated with black-and-white photographs of the Tricentennial run, as well as many fine archival photographs of Indian runners. Includes extensive notes (sources are cited) and an index.

Sando, Joe S. (Jemez). *Pueblo Nations: Eight Centuries of Pueblo Indian History*. Santa Fe, NM: Clear Light Publishers; 1992. 282 pages. (secondary) *.

This well-written history, by a historian from Jemez Pueblo, of the nineteen New Mexico Pueblos contains a wealth of useful information. The book describes contemporary Pueblo governmental systems and tribal structures and explores the complexity of tribal-state relationships. In addition to a chapter that reviews the effects of Columbus's arrival on the Pueblo nations, the book provides information on traditional Pueblo history, religion, economy, and culture, as well as historical background on the Pueblos.

Underhill, Ruth. *Life in the Pueblos*. Reprint of 1946 ed. Santa Fe, NM: Ancient City Press; 1991. 154 pages. (elementary/secondary) *.

This book describes aspects of everyday Pueblo life in the 1880s. The opening chapter briefly indicates the geographic location and environment of the various pueblos. Extensive treatment is given to farming, gathering, and hunting; cooking and related tools and rituals; housebuilding; and clothes-making. Descriptions and explanations are clear and the language simple and direct. By such devices as "inviting" the reader into a Pueblo home where the hostess talks about how it was built, the author gives her text immediacy and vitality. Chapters on village and family life cover games, travel, trade, war and the various rituals connected with birth, initiation, marriage, and death. A brief concluding chapter gives an update on Pueblo life from the 1880s to the present. Includes black-and-white photographs and illustrations.

Yue, David and Charlotte. *The Pueblo*. Boston, MA: Houghton, Mifflin; 1989. 117 pages. (lower elementary).

This well-researched work covers Southwest environment, traditional pueblo buildings and their furnishings, and community life. The overwhelming amount of information provided is sometimes choppy in presentation. A final brief chapter describes the Pueblo today. The book is illustrated with excellent black-and-white drawings of pueblo construction and cultural items. Includes a list of suggested readings, a bibliography, and an index.

PUEBLO FICTION

Hausman, Gerald; Hausman, Sid, illus. *Turtle Dream: Collected Stories from the Hopi, Navajo, Pueblo and Havasupai People.* Santa Fe, NM: Mariposa Publishing; 1989. 112 pages. (secondary).

See annotation under Havasupai Fiction.

McNickle, D'Arcy (Salish/Kootenai); Houser, Allan C., illus. *Runner in the Sun: A Story of Indian Maize.* Reprint of 1954 ed. Albuquerque, NM: University of New Mexico Press; 1987. pages. (secondary).

This is a novel for young readers about pre-Hispanic Pueblo life in the Southwest. Sixteen-year-old Salt is sent on a long and dangerous journey to the "Land of the Fable" (the Valley of Mexico) to find something that might save his people who are threatened by drought, poverty, and internal political struggles between two rival clans. When Salt returns with a new type of higher-yielding corn, he is eventually made village chief and leads his people south when there is no longer any rain in their homeland. An informative afterword by Alfonso Ortiz places the novel in its historical context, written when the federal government's termination policy posed a threat. Ortiz further sees the novel as "a frontal assault on many negative stereotypes long prevalent in American culture, stereotypes which had as their purpose to alienate Indians from their land."

Vallo, Lawrence Jonathan; Vallo, Lawrence Jonathan, illus. *Tales of a Pueblo Boy.* Santa Fe, NM: Sunstone Press; 1987. 48 pages. (upper elementary).

This is a story of Rabbit, a young Pueblo boy, and the lifeways and lessons taught to him by his revered grandfather. This charming book portrays the activities---both survival and ceremonial---of Rabbit and his family, with a strong emphasis on the importance of cultural and familial bonds. Illustrated with black-and-white sketches by the author, the book includes an epilogue explaining the memories and recollections that provided the inspiration for these stories. He writes: "...a very satisfying sense of comfort and strength pervades my person from these memories...I was taught the values of a happy, thankful, and hard working people. Values that have stood me in great stead all of my life."

QUECHAN TRADITIONAL STORIES

Baylor, Byrd. *And It Is Still That Way.* New York, NY: Trails West Pub.; 1987. 96 pages. (elementary).

See annotation under Apache Traditional Stories.

SAN ILDEFONSO PUEBLO BIOGRAPHIES

Anderson, Peter. Maria Martinez: *Pueblo Potter.* Chicago, IL: Children's Press; 1992. 32 pages. (elementary)*.

This biography presents the life of Maria Martinez, a Pueblo woman who became well known for her pottery-making skills, artistry, and craftsmanship. In the early 1900s, Martinez was asked to fashion some of her pottery in a style based on Anasazi pieces found at a site near her San Ildefonso, New Mexico home. This pottery became very popular with collectors and eventually led to a lucrative business, as well as critical acclaim from the art world for Martinez and her work. The book describes the development of Martinez's artistic skills and emphasizes her philosophy that the art of shaping clay is "all about sharing...taking the old ways of her ancestors and passing them on." Illustrated with black-and-white archival photographs, the book includes an index and a timeline.

Gray, Samuel. *Tonita Pena: Quah Ah.* Albuquerque, NM: Avanyo Publishing Inc.; 1990. 72 pages. (upper elementary/secondary).

This biography of Tonita Pena (1893--1949), the only woman in the San Ildefonso

"Self-Taught Group" of artists, is compiled from family history and recollections of friends and family members. The book describes everyday Pueblo life in the 1930s and 1940s; the final chapter discusses Mrs. Pena's art. Illustrated with photographs and forty-four reproductions of the artist's work, the book includes a bibliography and genealogical chart of Tonita Pena's family.

SAN ILDEFONSO PUEBLO NON-FICTION

Keegan, Marcia; Keegan, Marcia, photog. *Pueblo Boy: Growing up in Two Worlds*. New York, NY: Cobblehill Books; 1991. 42 pages. (lower elementary). *.

This book describes the daily life of Timmy, a young San Ildefonso Pueblo boy, who straddles two worlds---the modern world of computers and Walkmans and the traditional world in which he participates in cultural traditions of his people. Timmy's mother, a computer programmer, and his father, a museum curator, combine the modern with the traditional through their activities at work and at home. Full-color photographs show Timmy at school and at home with members of his family.

SAN JUAN PUEBLO BIOGRAPHY

Josephy, Alvin M. Jr. *The Patriot Chiefs: A Chronicle of American Indian Resistance*. New York, NY: Penguin Books; 1961. 364 pages. (secondary).

This book recounts the life stories of nine outstanding leaders in Indian resistance, from different times, places, and nations. The author explains, "While this is not a history of American Indians...the subjects were selected to provide variety in Indian backgrounds and culture, geographic areas, and historic periods, and particular large-scale problems that led to crises and conflicts. Arranged chronologically, they help to convey in ordered sense a narrative outline of much Indian history." Although it was published thirty years ago, this book remains one of the best written and most readable books of its kind. Included are biographies of Hiawatha, King Philip, Pope, Pontiac, Tecumseh, Osceola, Black Hawk, Crazy Horse, and Chief Joseph.

SANTA ANA PUEBLO FICTION

Bliss, Ronald G.; Herman, Richard C., illus. *Eagle Trap*. 2nd ed. Los Altos Hills, CA: Davenport; 1990. 108 pages. (lower elementary).

In this fictional story, not based on a traditional tale, a coyote and a badger free an eagle trapped for ceremonial purposes by people of the Santa Ana Pueblo in New Mexico. An introductory note describes the Santa Ana in the past tense rather than as a contemporary culture. Includes black-and-white illustrations and a pronunciation guide.

SANTA CLARA PUEBLO TRADITIONAL STORIES

Velarde, Pablita (Santa Clara); Velarde, Pablita, illus. *Old Father Storyteller*. Santa Fe, NM: Clear Light Publishers; 1989. 56 pages. (upper elementary/ secondary).

Artist/author Pablita Velarde recalls some of the tribal legends that she heard her grandfather and great grandfather tell at Santa Clara Pueblo when she was a child. Each legend is accompanied by beautiful full-color illustrations. The author explains: "Indian legends are not always easy to understand, for the small details are very likely to carry much meaning. For the non-Indian reader I have tried to simplify and explain some things more than Old Father did for his listeners."

SANTA CLARA PUEBLO NON-FICTION

Swentzell, Rina (Santa Clara Pueblo); Steen, Bill, photog. *Children of Clay: A Family of Pueblo Potters*. Minneapolis, MN: Lerner Publications Company; 1992. 40 pages. (Gordon Regguinti, Series Ed. *We Are Still Here: Native Americans Today*). (elementary).

> Gia Rose and her Tewa family of Santa Clara Pueblo in New Mexico are the focus of this beautifully illustrated book. The book provides a glimpse into contemporary Pueblo life as it describes the process of collecting clay and making pottery. Includes a word list and suggestions for further reading.

TAOS PUEBLO NON-FICTION

Gordon-McCutchan, R. C.; Foreword by Frank Waters. *The Taos Indians and the Battle for Blue Lake*. Santa Fe, NM: Red Crane Books; 1991. 236 pages. (secondary). *.

> This book provides a well-researched history of the Taos Pueblo's sixty-four-year battle with the U.S. government to regain its rights to the sacred Blue Lake and surrounding wilderness, and of the many individuals who fought on the side of the Pueblo. This was the first (1970) land claims case settled in favor of an Indian tribe based on freedom of religion. Includes a chronology of events, an index, and a foreword by Frank Waters. Illustrated with photographs.

Keegan, Marcia. *The Taos Pueblo and Its Sacred Blue Lake*. Santa Fe, NM: Clear Light Publishers; 1991. 63 pages. (secondary). *.

> The Taos have continuously inhabited their New Mexican Pueblo for over 800 years. The sanctity of the sacred mountain lake whose waters are considered the source of all life and the final resting place for their souls after death, was destroyed in 1906 when President Theodore Roosevelt established a national forest on the land. This book contains a history of Taos Pueblo, focusing on the Taos' attempts to resist Spanish, then United States control, and details their successful fight to regain Blue Lake. The return of Blue Lake to the Taos people in 1970 set a precedent for other Indian nations throughout the country who are still fighting for land and water rights. The book includes many excellent black-and-white photographs of Taos Pueblo and people.

TAOS PUEBLO FICTION

Clark, Ann; Lujan, Tonita (Taos Pueblo). *Little Boy with Three Names*. Reprint of Department of the Interior 1940 ed. 55 pages. (elementary).

> The three names of this Taos Pueblo boy are: Tso'u (his given name), Jose La Cruz (his Spanish name), and Little Joe (his boarding-school name). The book describes his day-to-day experiences and relationships with friends and family while at home from boarding school for the summer. The book provides cultural information on seasonal ceremonials and the Indian Ceremonial held at the end of the summer. Includes black-and-white illustrations.

TARAHUMARA NON-FICTION

Kennedy, John G. *The Tarahumara*. New York, NY: Chelsea House Publishers; 1990. 103 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (secondary) *.

> This clearly written, comprehensive, and balanced description of the Tarahumara of Northern Mexico, who have successfully resisted Euroamerican-imposed change. The book explains the social and economic significance of Tarahumara beer-drinking, curing ceremonies, ritual games, and gambling. Includes a glossary, bibliography, index, and Tarahumara-At-A-Glance.

TESUQUE PUEBLO NON-FICTION

Clark, Ann Nolan; Herrera, Velina, illus. *In My Mother's House*. Reprint of 1941 ed. New York, NY: Viking Press; 1991. 56 pages. (lower elementary).

This re-issue of a 1941 publication contains charming, simple poems by the author based on Tewa children's descriptions of daily life in Tesuque Pueblo, New Mexico. The poems, which contain much cultural information, discuss collecting wild plants, grinding corn, irrigating fields, building an adobe house, the village and the plaza, and the Pueblo Council. Includes Black-and-white drawings.

TOHONO O'ODHAM (PAPAGO) TRADITIONAL STORIES

Baylor, Byrd. *And It Is Still That Way*. New York, NY: Trails West Pub.; 1987. 96 pages. (elementary).

See annotation under Apache Traditional Stories.

TOHONO O'ODHAM NON-FICTION

Baylor, Bird; Parnall, Peter, illus. *The Desert is Theirs*. New York, NY: Macmillan Child Group; 1987. 32 pages. (lower elementary).

In simple, lyrical prose, the author describes the Tohono O'Odham's intimate relationship to the desert and its animals and plants, with whom the Tohono O'Odham feel kinship. The book depicts the activities and attitudes inherent to desert life (e.g. patience: the desert has its own time). Includes appealing full-color illustrations.

TOHONO O'ODHAM FICTION

Baylor, Byrd. *Yes is Better than No*. Reprint of 1977 ed. New York, NY: Treasure Chest; 1991. 242 pages. (secondary) *.

This is an engaging story about the problems faced by Tohono O'Odham living in a ghetto in contemporary Tucson. This unique book humorously depicts the Tohono O'Odham perspective of nonsensical bureaucratic regulations and compassionately describes such problems as alcoholism, welfare-dependence, and single parent households.

UTE FICTION

Hobbs, Will. *Bearstone*. New York, NY: Avon; 1991. 160 pages. (upper elementary/secondary).

Cloyd Atcitty, a Ute teenager, is sent by his social worker to spend the summer with an elderly non-Indian rancher, Walter Landis. This is the story of their gradual accommodation of and mutual respect for each other. The activities in the story (fence-building, mining, and bear-hunting, each with aspects inherently adverse to American Indian values) mirror the dichotomies faced by today's American Indians as they straddle traditional and mainstream cultures.

WASHOE NON-FICTION

d'Azevedo, Warren L. *Straight with the Medicine: Narratives of Washoe Followers of the Tipi Way*. Photo offset reproduction of original 1978 handset ed. Berkeley, CA: Heyday Books; 1985. 53 pages. (secondary).

This book consists of narratives collected in the 1950s from seven members of the Washoe Tribe, all followers of the Native American Church. The narratives "concern a search for a more meaningful life...personal dignity...and rediscovery of the positive values of an Indian

past which had been dimmed by a century of conquest and degradation." Most are based on notes taken by the author, were attempts to retain the oral quality of the original. Some narratives recount personal experiences; others are "well-known tales exchanged by Peyotists throughout the country and told for both entertainment and moral instruction." Topics include the significance of peyote, songs, feathers, and the Tipi Way.

YAQUI FICTION

Stan-Padilla, Viento. *Dream Feather*. Millbrae, CA: Book Publishing Company; 1987. 72 pages. (elementary)?.

This abstract piece of writing will undoubtedly leave readers (children and adults alike) confused. The book provides no indication of any specific tribe, although it mentions the Yaqui in the Library of Congress catalog data.

YAVAPAI BIOGRAPHY

Iverson, Peter; Fujiwara, illus. *Carlos Montezuma*. Milwaukee, WI: Raintree Publishers; 1990. 32 pages. (Herman J. Viola Raintree-Rivilo American Indian Stories). (lower and upper elementary).

This biography traces the life of Carlos Montezuma (Yavapai) who earned an M.D. in 1889. As a doctor, Montezuma became a spokesman for his people, critical of the reservation system and the Bureau of Indian Affairs. He established the newspaper, *Wassaja*, as well as the Society of American Indians. The book contains a chronology of Montezuma's life and full-color illustrations.

ZUNI PUEBLO TRADITIONAL STORIES

Cushing, Frank Hamilton. *Zuni Folk Tales*. Tucson, AZ: The University of Arizona Press; 1992. 474 pages. (secondary).

A reprinting of the classic collection compiled by Frank Hamilton Cushing in 1901, this book contains an original (1901) introduction and an introduction from the second printing (1930), but no contemporary interpretation of this work. This comprehensive collection includes legends collected by Cushing during a five-year period in which he lived with the Zuni as a field collector for the Bureau of American Ethnology. Illustrated with black-and-white line drawings as well as a section of archival photographs relating to Southwest cultures.

Hillerman, Tony; Grado, Janet, illus. *The Boy Who Made Dragonfly*. Reprint of 1972 ed. Albuquerque, NM: University of New Mexico Press; 1986. 81 pages. (upper elementary) *.

In this retelling of a Zuni legend, a young boy and his sister are stranded alone in their village after a drought. With the help of a dragonfly created by the boy, the children become wise and powerful leaders of their people. Notes on the origin of the myth and explanations of the meaning of the story in terms of Zuni symbolism and philosophy are included, making this a useful resource.

Rodanas, Kristina; Rodanas, Kristina, illus. *Dragonfly's Tale*. New York, NY: Clarion Books; 1991. 32 pages. (lower elementary).

This retelling of a Zuni story, originally translated by anthropologist Frank Cushing in 1884, has been altered by the author "in the hope of conveying this tale's important and timely message." In this story about the consequences of wasting precious resources, and of the importance of generosity, a young Zuni boy and his sister are stranded alone in their village after a drought. When the boy creates a toy dragonfly, the insect comes to life to help the children. The story is illustrated with beautiful full-page, full-color illustrations.

ZUNI PUEBLO NON-FICTION

Cunningham, Keith. *American Indians' Kitchen Table Stories*. Little Rock, AR: August House Publishers, Inc. 240 pages. (W.K. McNeil, Gen. ED. American Folklore Series). (secondary).

See annotation under Navajo Non-Fiction.

Kirk, Ruth. *Zuni Fetishism*. Albuquerque, NM: Avanyu Publishing Inc.; 1943. 65 pages. (secondary).

This series of articles originally published in the *Journal of the Museum of New Mexico* in the 1940s examines Zuni fetishes, which play an important part in Zuni religion and ceremonialism. The book describes twenty-five pieces, falling into ten categories, including hunting, witchcraft, and punishment. The descriptions of the sacred pottery jars in which the fetishes are kept are "described using interview notes from anonymous members of the Pueblo whose narratives provide significant insight into the lives and minds of Zuni people." s/Zuni/Southwest.

ZUNI PUEBLO FICTION

Clark, Ann Nolan; Sandy, Percy Tsisete (Zuni), illus. *Sun Journey: A Story of Zuni Pueblo*. Santa Fe, NM: Ancient City Press; 1988. 84 pages. (upper elementary/secondary) *.

This well-written, informative book describes ten-year-old Ze-do's year of Zuni training to acquire the wisdom of his people. The text contains much cultural information as it describes the many Zuni seasonal events. Includes appealing black-and-white illustrations.

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

NORTHWEST COAST

NORTHWEST COAST TRADITIONAL STORIES

Bierhorst, John ed.; Curtis, Edward S., photog. *The Girl Who Married a Ghost*. New York, NY: Macmillan Child Group; 1984. 113 pages. (Four Winds Press, 1978) (elementary/secondary).

> This collection contains of nine of the 350 tales collected by photographer Edward S. Curtis (1868--1952). These tales represent sacred origin stories, ghost stories, trickster tales, and non-sacred campfire tales. The book is organized by geographic area---Plains, Northwest Coast, and California---each with a short introduction. The book is illustrated with Curtis' photographs. Curtis has received criticism for "staging" his subjects, creating culturally inaccurate portraits. Bierhorst has edited these tales into simple, easy prose. e/s/legend/Plains/Northwest Coast/California.

Burland, Cottie; Wood, Marion, revised by. *North American Indian Mythology*. rev. 1965 ed. New York, NY: Peter Bedrick Books; 1985. 144 pages. (The Library of the World's Myths and Legends). (secondary).

> This is a profusely illustrated survey of American Indian mythology. The introduction discusses the origins of North American Indians with brief descriptions of traditional culture of the various geographic areas. Other sections relate traditional stories from the Inuit, Navajo, Cree, Pueblos, and peoples of the Northwest Coast, the Plains, and the Southeast. The final section briefly discusses the impact of European contact on traditional cultures. Not a useful source for information on the continuing influence of oral history and traditional literature on the lives of contemporary Indian people. Includes a list of "Chief Gods and Spirits of North America," a reading list, and an index. Illustrated with black-and-white and color photographs and illustrations including those of false-face masks and sand paintings---items that are sacred to their respective cultures---and it is often considered disrespectful to publish images of this type of material culture.

Connolly, James E., comp; Adams, Andrea, illus. *Why the Possum's Tail is Bare and Other North American Indian Nature Tales*. Owings Mills, MD: Stemmer House; 1985. 64 pages. (upper elementary) *

> Sources are cited for these thirteen animal legends collected from eight tribes. The introduction provides a brief overview of the lifeways of the eight tribes represented, and each story is preceded by a paragraph discussing some of the characteristics of the animals and supernatural beings in the tales. The language of the stories is simple and accessible for young readers. Includes appealing, realistic drawings.

Dixon, Ann; Watts, James. *How Raven Brought Light to People*. New York, NY: Margaret K. McElderry Books; 1992. 30 pages. (elementary).

> This beautifully illustrated Northwest Coast (no tribe indicated) legend tells the story of Raven, who brings light to the world by releasing the sun, moon, and stars from the boxes in which a great chief has been storing them. The simple story is complemented by full-page, full-color acrylic and watercolor paintings.

Griffin, Trenholme Ed.; Chodos-Irvine, Margaret, illus. *Ah Mo: Indian Legends from the Northwest*. Surry, B.C., Canada: Hancock House; 1990. 64 pages. (elementary).

This collection of legends, each two to four pages in length, from the Twana, Suquamish, Snohomish, and other Northwest Coast tribes in Washington State is illustrated with simple black-and-white line drawings. Includes an introduction, suggested reading list, list of museums with significant collections of Northwest Coast material, as well as information on the man who originally collected and compiled the legends---Judge Arthur E. Griffin.

Levitt, Paul M.; Guralnick, Elissa S.; Roche, Carolynn, illus. *The Stolen Appaloosa and Other Indian Stories*. Longmont, CO: Bookmakers Guild, Inc.; 1988. 96 pages. (upper elementary).

The authors have embellished five legends from the Northwest Coast, based on a collection of notes, compiled by anthropologist Franz Boas. Illustrated with beautiful watercolors.

Monroe, Jean Guard; Williamson, Ray A.; Carlson, Susan Johnston, illus. *First Houses: Native American Homes and Sacred Structures*. Boston, MA: Houghton Mifflin Company; 1993. 147 pages. (upper elementary/secondary).

This is a collection of legends associated with American Indian houses and sacred structures from the temperate zone of North America. Stories about the Plains tipi, Iroquois longhouse, Navajo hogan, and a variety of other house types show how the designs for these ancient dwellings set the pattern for homes of today. Most of the stories were collected directly from Indian storytellers and were originally published in scholarly books and journals, "reduced to lifeless prose." The authors have presented the stories here "in a form that we hope conveys more of the liveliness of the original telling."

Monroe, Jean Guard; Williamson, Ray A.; Sturat, Edgar, illus. *They Dance in the Sky: Native American Star Myths*. Boston, MA: Houghton Mifflin; 1987. 118 pages. (upper elementary/secondary) *.

This book is a well documented presentation of American Indian star stories. The first two chapters compare various legends about the Pleiades and the Big Dipper. The rest of the book is arranged by tribe or region---Southwest, Pawnee, Plains, California, Northwest Coast, and Southeast. An introductory paragraph to each story provides a brief outline of the tribe's history. Where available, explanations are suggested as to how events described in the stories might relate to the seasonal movement of the stars. A bibliography provides sources (generally scholarly papers) for each story presented. The preface notes that legends reinforce behavioral standards for the people. It also explains that the stories are meant to be read aloud, since a certain quality is lost when an oral text is set down in print. Illustrated with black-and-white drawings, the book includes an index and a glossary with a pronunciation guide.

Shetterly, Susan Hand; Shetterly, Robert, illus. *Raven's Light, A Myth from the People of the Northwest Coast*. New York, NY: Atheneum; 1991. 28 pages. (lower elementary).

The story of how Raven brought daylight to the world is recreated from the myths of the Tlingit, Haida, Kwakuitl, and Tsimshian. Explanatory notes would be a welcome addition to this somewhat confusing narrative. Full-color illustrations.

NORTHWEST COAST NON-FICTION

Allen, D. *Indians of the Northwest Coast*. Seattle, WA: Hancock House Publishers Inc.; 1977. 32 pages. (elementary).

This book contains color photographs and brief descriptions of the land, people, traditional houses, ceremonies, design, totem poles, and material culture of the Northwest Coast. This

is followed by brief (one-page) sections on the Salish, Nootka, Kwakiutl, Bella Coola, Haida, Tsimshian, and Tlingit. The focus is completely on traditional culture, with little reference to contemporary life.

Allen, D. *Totem Poles of the Northwest*. Seattle, WA: Hancock House Publishers Inc.; 1977. 32 pages. (elementary).

Full-color photographs and brief text describe the designs and various meanings of totem, memorial, mortuary, and house poles. Included are brief descriptions of the poles, by tribe.

Ashwell, Reg; Thorton, J. M., illus. *Indian Tribes of the Northwest*. North Vancouver, B.C.: Hancock House; 1989, 1977, 64 pages. (secondary).

This book consists of one- and two-page descriptions of traditional lifeways and cultures of American Indian groups in British Columbia. Illustrated with archival photographs and line drawings.

Bains, Rae; Guzzi, George, illus. *Indians of the West*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

This is a brief overview of the pre-Contact lifeways of the Indians of the Northwest Coast, Southwest, California, and of the inland Paiute, Bannock, and Ute peoples. The book focuses on housing, subsistence, the potlatch, and Southwest and California Indian religions. The effort to cover so much material in such a limited book results in broad generalizations with little attempt to explain underlying structure. For instance, Northwest Coast Indians are characterized as "wasteful," without context or explanation of the importance of the potlatch as a means of redistributing wealth within the society. The book declares, "Strangely, all the California Indians lived off the rich land without making any effort to develop it into farms," but does not explain why the Indians of that area had no need to farm in order to flourish. No information on contemporary Indian culture is given.

Bancroft-Hunt, Norman; Forman, Werner, photog. *People of the Totem: The Indians of the Pacific Northwest*. Norman, OK: P. Bedrick Books; 1989, University of Oklahoma Press 1979. 128 pages. (secondary) *.

This is a clearly written history of Northwest Coast Indians. The introduction briefly describes traditional life, then examines the complex interaction between Euroamericans and Indians during the 19th century, and the effects of contact on all aspects of Indian culture. The period from 1930 to the present is described as a time of population growth and renewed confidence, government attempts to improve relationships with Indian communities, and a return to tribal traditions. Includes chapters on Northwest Coast societies, the potlatch, the supernatural, legend, and cosmology, and dance and ceremony. Illustrated with color photographs, the book contains a bibliography and an index.

Baylor, Byrd; Ingram, Jerry (Choctaw), illus. *They Put on Masks*. New York, NY: Charles Scribner's Sons; 1974. 47 pages. (lower elementary).

This book beautifully describes the forms and functions of masks among the Eskimo, Northwest Coast cultures, Iroquois, Navajo, Apache, Hopi, Zuni, and Yaqui. The book evokes the powerful feelings associated with masks and provides much descriptive information. It is important to note that many American Indians find depicting masks and using them for classroom activities offensive.

Beckman, Stephen Dow. *The Indians of Western Oregon: This Land Was Theirs*. Coos Bay, OR: Arago Books; 1977. 203 pages. (secondary) *.

This is an excellent, detailed history of the Chinook and lesser-known Indian groups of

Western Oregon. The book includes origin stories; a clearly presented introduction to the science of archaeology; a discussion of the peopling of America; post-Contact decline; loss of land; and, for some groups, loss of legal status as American Indians. While the book focuses on groups in Oregon, it addresses general issues relating to American Indian history. Includes extensive notes, annotated bibliography, glossary, and index.

Beyer, Don. *The Totem Pole Indians of the Northwest*. New York, NY: Franklin Watts; 1989. 64 pages. (upper elementary).

An informative book that discusses pre-Contact culture of Northwest Coast Indians, with only three pages on post-Contact life. The first chapter briefly describes an archaeological excavation of a 500-year-old Makah village. Illustrated with photographs of artifacts.

Boiteau, Denise; Stansfield, David. *Early Peoples: A History of Canada*. Markham, Ontario, Canada: Fitzhenry & Whiteside Ltd.; 1988. 64 pages. (upper elementary) *.

Based on the first three programs of the Canadian television series, "Origins," which explores the history of the peoples of Canada up to 1885, this book is divided into three chapters: "A New World"; "The First Nations"; and "Lost Civilizations." Each chapter includes several units that begin with questions to consider and end with creative research activities and discussion questions. This book clearly explains the differences between evolution and creation, and asserts that these theories do not oppose one another.

Brandt, Keith; Guzzi, George, illus. *Indian Festivals*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

The book briefly describes the festivals held by American Indians in the Eastern Woodlands (Iroquois, Algonquian), Southeast (Muskogee), Plains, Southwest (Pueblo), California, and Northwest Coast regions. The book uses the word "braves" and includes generalizations and stereotypes Native peoples. For example, "The Indians who lived in California did not hunt or farm. They lived entirely on acorns that were gathered from trees. But while their lives were easy and peaceful, their festivals were almost totally concerned with death."

Brown, Vinson. *Native Americans of the Pacific Coast*. Published as *Peoples of the Sea* by MacMillan (1977) ed. Happy Camp, CA: Naturegraph Publishers; 1985. 272 pages. (secondary).

The book describes lifeways (social organization, economy, religion) of selected tribes from the four culture areas along the Pacific Coast (Arctic, Subarctic, Northwest Coast, and California) during the period 1500--1700. Nine of the eighteen descriptions are followed by fictional stories intended to illustrate the spirit and essence of the people. The author runs a risk inherent to fictionalizing about past societies---that of attributing thoughts and actions to the characters that may be alien or unlikely for people in that society. In one story, a young Kwakuitl girl questions the violence of one of her tribe's rituals. This pairing of fictional opinion with fact might lead the reader to feel that all aspects of the story are culturally accurate. Unfortunately, this combination of lists of facts with fictional stories fails to coalesce into a comprehensible introduction to the many cultures described. Lengthy appendices list Pacific Coast languages, material culture, and religious and social elements of each group. Includes a useful bibliography.

Buan, Carolyn M.; Lewis, Richard, eds. *The First Oregonians: An Illustrated Collection of Essays on Traditional Lifeways, Federal-Indian Relations, and the State's Native People Today*. Portland, OR: Oregon Council for the Humanities; 1991. 127 pages. (secondary) *.

This overview of the nine federally recognized tribal groups in Oregon presents information on traditional lifeways, languages, Euroamerican contact, federal-Indian relations, misconceptions about Indians, and Oregon Indians today. The final section includes essays describing projects undertaken by tribes to help recover their people's heritage. An excellent

resource, illustrated with archival and contemporary photographs.

Cochran, George (Cherokee); Cochran, George, illus. *Indian Portraits of the Pacific Northwest: Thirty of the Principal Tribes*. Reprint from 1959 ed. Portland, OR: Binford & Mort Publishing; 1991. 64 pages. (elementary) ?.

This simple reference contains brief descriptions of thirty Pacific Northwest tribes. The short paragraphs on each tribe focus entirely on traditional rather than on contemporary life. Following the tribe's name in each section is a short highlighted phrase, presumably included as a quick description of each culture group. These phrases offer only broad generalizations, for example: "Made their living from the sea" and "Measured wealth in woodpecker scalps." Stereotypes abound throughout the text. The Rogue River Indians are characterized as "...a warlike people, proud and haughty, but treacherous," and the Quillayute are described as being involved in "petty warfare [that] was constant between them until the United States gained control." Full-page black-and-white portraits represent each group.

Garrod, Stan; Acorn Technical Art, illus. *Indians of the Northwest Coast*. Don Mills, Ontario: Fitzhenry and Whiteside; 1980. 64 pages. (Man in his World Series). (upper elementary).

This informative workbook on Northwest Coast cultures and their geographical surroundings include information on area geography and topography, art, fishing, community history, European contact, and contemporary history. Many questions and activities are given for teaching purposes. Includes black-and-white and one-color illustrations, diagrams, maps, and charts, and archival and contemporary black-and-white photographs.

Hofsinde, Robert (Gray-Wolf); Gray-Wolf, illus. *Indian Costumes*. New York, NY: William Morrow and Company; 1968. 94 pages. (upper elementary).

This simple reference on the traditional dress of various American Indian tribes makes distinctions between clothing used for everyday purposes, warfare, and ceremonial occasions. Includes detailed black-and-white illustrations. While the author uses the word "costume," more appropriate would be the terms "clothing " "dress," and "regalia." Stereotypical Indian dress is a popular "costume" for Halloween and western movies.

Jones, Jayne Clark. *The American Indian in America*. Minneapolis, MN: Lerner Publications Company; 1973; Vol. I. 104 pages. (The In America Series). (secondary).

This is comprehensive overview of the history and lifeways of American Indians from pre-Contact to the late 1800s. A detailed introduction explains the term "prehistory" and what is known of paleo-Indians from research and archaeological findings on the North American continent. Subsequent sections describe subsistence areas, including the Arctic, the Northwest Coast, and the Great Plains. The book's final section describes conflicts between Indians and white settlers during the colonial period. Illustrated with black-and-white photographs, drawings, and maps. Includes index and additional information on tribes and language families.

Mathers, Sharon; Skinner, Linda; Tafoya, Terry; Fernandes, Roger, illus. *The Mamook Book: Activities for Learning about the Northwest Coast Indians*. Seattle, WA: The United Indians of All Tribes Foundation (Daybreak Press); 1979. 38 pages. (lower elementary).

This activity book tells the story of Native people living in the Pacific Northwest Coast area. The informative text helps dispel stereotypes. Includes suggested readings and films as well as places to visit.

McConkey, Lois; Tait, Doug illus. *Sea and Cedar: How the Northwest Coast Indians Lived*. Vancouver,

Canada: Camden House Press; 1991. 32 pages. (How They Lived in Canada). Douglas and McIntyre, 1990 (reprint of 1973), 30 pages. (upper elementary/secondary).

> The cultures of the Northwest Coast are discussed from the perspective of the important resources they receive from the sea and the cedar tree. The focus is on traditional subsistence and material culture: housing, canoes, tools, food. While the potlatch, religious beliefs, and art are covered, social organization and contemporary life are not. A well presented and well explained reference. Includes good black-and-white illustrations of material culture, though the introductory map is confusing, as it offers no reference points.

McNutt, Nan; Osawa, Yasu and Jackson, Nathan, illus. *The Bentwood Box: An Activity Book*. Petersburg, AL: Nan McNutt; 1984. 33 pages. (elementary).

> Recommended for ages nine through fourteen by the author, this activity book first describes how bentwood boxes are traditionally made and then leads the reader through various activities to understand the shapes that make up Northwest Coast designs. The colorful and attractive cover of the book is used for making the bentwood box. Includes adult teaching guides with activities and references for further reading.

Morgan, Lael ed.; Morgan, Lael, photog. *Alaska's Native People*. Anchorage, AK: Alaska Geographic Society; 1979. 302 pages. (Volume 6, #3) (upper elementary/secondary).

> This lavishly illustrated book from the Alaska Geographic Society "attempts to explain, in a few words, a few maps, and a lot of pictures, just who and where are the many vastly differing `Native peoples' of Alaska." Organized into sections on the Inupiat; the Yup'ik; the Aleut; the Koniag, Chugach, and Eyak; the Athabascan; the Tlingit, Haida, and Tsimshian, the book also includes a section on urban Natives. The book gives useful background information and encourages the reader to seek more information on contemporary Alaskan Natives. Beautifully illustrated with many full-page color photographs of the Alaskan land and people, giving a good sense of contemporary life in the Arctic. Includes "Important Dates in Native History," a separate wall map on "Alaska's Native Peoples," and an extensive bibliography.

Payne, Elizabeth; Davis, Jack, illus. *Meet the North American Indians*. New York, NY: Random House; 1965. 85 pages. (Step Up Books). (lower elementary) ?.

> This reprint of a 1965 publication describes in simple prose for young readers the peopling of America and the pre-Contact lifeways of representative tribes of the Northwest Coast, Southwest, Southeast, Plains, and Northeast. Post-Contact and modern life are not covered. The book abounds in generalizations, stereotypes, and condescension. Examples include: "The Creek would fight anyone for no reason at all. The Creek just loved to fight"; "The Creek played [lacrosse] fiercely. Arms and legs were broken. Heads were just split open. This was just part of the fun to the Creek"; "Makah rain hats were pointed at the top. Maybe this was because the heads of the Makah were pointed at the top, too!" Black, white, and orange illustrations are similarly stereotypical and tend to focus on the unusual and bizarre.

Shemie, Bonnie; Shemie, Bonnie, illus. *Houses of Wood: Native Dwellings of the Northwest Coast*. Plattsburgh, NY: Tundra Books; 1992. 24 pages. (elementary/secondary) *.

> Beginning with the felling of trees, the author describes how the village houses of the Northwest Coast were built; the various house styles, some fronted with totem poles, others with murals; and how the interiors were used. The text and illustrations reveal more than just the architecture---they also provide some understanding of everyday life.

Siberell, Anne; Siberell, Anne, illus. *Whale in the Sky*. New York, NY: Dutton Child Books; 1985. 32 pages. (lower elementary).

This is a story about Thunderbird and Whale and how a Northwest Coast carver translates the story into a totem pole. Stylized color illustrations show the various characters of the story. What gives this book its special quality is the final illustration of the totem pole, making clear for young readers how the story of Thunderbird and Whale is expressed on the totem pole. A final page shows the tools used in carving and tells how colors are made.

Watson, Jane Werner; Howell, Troy, illus. *The First Americans: Tribes of North America*. New York, NY: Pantheon Books; 1980. 42 pages. (I Am Reading Book).(lower elementary).

This brief overview describes the lifeways of the people who lived on the Plains and in the Eastern Woodlands, Arctic, Northwest Coast, and Southwest. In an effort to cover so many different culture areas, the author oversimplifies, and delineations between culture areas are unclear. Descriptions of male activities predominate. Includes black-and-white illustrations.

NORTHWEST COAST FICTION

Kesey, Ken; Waldman, Neil, illus. *The Sea Lion: A Story of the Sea Cliff People*. New York, NY: Viking; 1991. 48 pages. (elementary) ?.

In this story, the fictional Sea Cliff people are saved by one of their own spurned slaves. The author states that the themes for this story are taken from the oral traditions of Northwest Coast. The themes, however, are more "New Age" than traditional in character in this confusing narrative. Includes beautiful, full-color illustrations.

Lund, Annabel; Kelley, Mark, photog. *Heartbeat: World Eskimo Indian Olympics*. Juneau, AK: Fairweather Press; 1986. 120 pages. (secondary) *.

The World Eskimo Indian Olympics (WEIO) are competitions and demonstrations of Alaska Native music, dances, and games that have been held annually for over thirty years. In this unique festival, six Alaska Native groups are represented as they demonstrate and compete in traditional activities such as seal skinning, the blanket toss, the high kick, kayak races, and dances. This book documents the 1985 games---focusing on many individuals involved in organizing and participating in the games---and includes descriptions of each of the sporting events and dances. Much information on contemporary Alaska Indians and Eskimos is included in descriptions of people and places involved. Many black-and-white photographs of participants evoke the atmosphere of the games.

Parsons, Elsie Clews, ed.; La Farge, C. Grant, illus. *North American Indian Life: Customs and Traditions of 23 Tribes*. Reprint of B.W. Huebsch Inc. 1922 ed. New York, NY: Dover Publications Inc.; 1992. 419 pages. (secondary).

Reprinted from the original 1922 edition, this book includes twenty-seven fictional narratives, written by anthropologists, about various North and Central American Indian cultures. The editor attempts to provide a more realistic view of American Indians than was currently available from popular literature; the resulting collection is uneven. Most of the stories present the culture from the inside; two that are drawn directly from American Indian sources are particularly successful. Others may leave the reader more confused than informed. Some of the attitudes and concepts are outmoded. The introduction, by A.L. Kroeber, refers to the cultures described in this collection as representing "a ladder of culture development...in...order of advancement," and speaks of an anthropologist and "his Indians." Notes on the various tribes give 1922 statistics, and accompanying bibliographies have not been updated.

Passey, Helen K. *Speak to the Rain*. New York, NY: Atheneum; 1989. 167 pages. (upper elementary/secondary).

Two sisters, seventeen-year-old Janna and nine-year-old Karen, move to Washington State

with their alcoholic father after their mother dies in an automobile accident. Karen is soon drawn to mysterious sounds and visions emanating from a lake near their house. With the help of a friend and a school math teacher, who has an extracurricular interest in "Northwest Indian groups," Janna discovers that the voices calling her young sister are spirits of Indian villagers (no tribe indicated), who were drowned in a flood many years before. The spirits are unable to cross over to the village of the "salmon people" without the help of their shaman, who was also drowned. Janna's teacher requests the help of a museum preservation society and a present-day shaman to help free the spirits and lead them to the salmon village. Awkwardly written, with no references provided for the Indian material in the story, this book is an example of stereotypically presenting American Indians as the source of mystical events experienced by the white characters.

CHINOOK TRADITIONAL STORIES

Rafe, Martin; Shannon, David, illus. *The Boy Who Lived with the Seals*. New York, NY: G. P. Putnam's Sons, 1993. 30 pages. (lower elementary).

This story "is based on a very short story told by the Chinook people of the Northwest Coast" and describes a boy who mysteriously disappears while playing by a river. He is discovered years later living with seals. Includes attractive full-color, full-page illustrations.

CHINOOK NON-FİCTION

Trafzer, Clifford E. (Wyandot). *Chinook*. New York, NY: Chelsea House Publishers; 1990. 111 pages. (Frank W. Porter III, Gen. Ed. North American Indians). (upper elementary/secondary).

This book describes the Chinook, who traditionally inhabited what is now northwestern Oregon and southeastern Washington at the mouth of the Columbia River. The pre-Contact lifeways of the Chinook are explained followed by an examination of the effects of contact with European and, later, with American pioneers. Although smallpox and other European-introduced diseases devastated the population and changed Chinook life forever, their culture survived to deal with critical 20th-century issues such as land claims and the revitalization of culture and community. Includes a color photo essay titled "Crafts of the Columbia," a glossary, a bibliography, and "Chinook-at-a-Glance." Illustrated with archival and black-and-white photographs and maps.

HAIDA TRADITIONAL STORIES

Beck, Mary Giraudo; Oliver, Marvin (Native), illus. *Shamans and Kushtakas: North Coast Tales of the Supernatural*. Anchorage, AK: Alaska Northwest Books; 1991. 127 pages. (secondary) *.

A well written collection of stories from the Tlingit and Haida of the Northwest Coast, based on the conflict between the characters of the shaman and the kushtaka, representing good and evil, respectively. The shaman struggles to protect his people from the kushtaka, an evil spirit who is half human and half land otter. A clearly written introduction discusses the complexity of the stories and their roles in dramatizing the values and traditions of Northwest Coast society. Sources of the stories are not cited. Includes traditional style Northwest Coast black-and-white illustrations.

Reid, Bill (Haida); Bringhurst, Robert; Reid, Bill, illus. *The Raven Steals the Light*. Vancouver, Canada: Douglas & McIntyre; 1984. 91 pages. (secondary).

This collection of traditional Haida legends represents "a collaboration between one of the finest living artists in North America and one of Canada's finest poets." The legends tell of the origins of the Haida people, and recount the adventures of Raven and various human and animal figures common to Haida legend. Each tale is accompanied by a detailed black-and-white illustration representative of traditional Northwest Coast imagery.

Reid, Martine J.; Conkle, Nancy, illus. *Myths & Legends of the Haida Indians of the Northwest: The Children of the Raven*. Santa Barbara, CA: Bellerophon Books; 1990. 47 pages. (elementary).

This is a selection of Haida stories about Raven as a culture hero and trickster, and Bear Mother and Father and Nanasimgat, characters involved with marriage alliances and access to wealth. Includes black-and-white illustrations of objects from museum and private collections that can be colored and, in some cases, cut out and made into totem poles.

KALAPUYA NON-FICTION

Hall, Frances Cushing; Hall, Frances Cushing, illus. *Indian Life in the Willamette Valley*. Eugene, OR: University of Oregon Museum of Natural History; 1981. 30 pages. (upper elementary).

A sketchy account of the Kalapuya of the Willamette Valley, Oregon, "as it might well have been at the beginning of the 19th century." This brief monograph includes basic facts about selected aspects of traditional life, such as clothing, homes, gathering and preparing wild foods, hunting, making canoes, and burial practices. Illustrated with simple black-and-white drawings. Short bibliography included.

KWAKUITL TRADITIONAL STORIES

Fikes, Jay Courtney; Nix, Nelleke, illus. *Step Inside the Sacred Circle: Aboriginal American Animal Allegories*. Bristol, IN: Wyndham Hall Press; 1989. 54 pages. (secondary)

This collection of seven American Indian animal stories demonstrates values that humans can learn from the animals, such as bravery, compassion, and cooperation. Sources are cited, and each story is accompanied by extensive explanatory notes. The introduction states that the collection is intended to strengthen our ties to the natural world and increase our spiritual insight. Includes black-and-white illustrations.

KWAKUITL NON-FICTION

McNutt, Nan. *The Button Blanket: An Activity Book, Ages 5-9*. Petersburg, AK: The Workshop; 1986. 41 pages. (elementary).

The first thirteen pages of this activity book relate the story of Ann, a young Kwakiutl girl, who is going to attend a potlatch, where she will participate in her first dance and wear a new button blanket. The blanket is made by her grandmother, with the help of Ann and her mother, and its crest is designed by Ann's uncle. The following pages provide instructions and patterns for making basic shapes in Northwest Coast art, the designs for the blanket crest, and the blanket itself, using the front and back covers of the book. An adult teaching guide is included.

Neel, David (Kwakiutl). *Our Chiefs and Elders: Words and Photographs of Native Leaders*. Vancouver, BC: University of British Columbia Press; 1992. 191 pages. (secondary) *.

This is a unique collection of beautiful photographic portraits of Kwakiutl elders in British Columbia that "break through the stereotypes that have dominated portraits of aboriginal people in North America." Each elder is photographed both in traditional dress and in everyday clothing and surroundings, showing the people "as they are---with their lives in two worlds, two cultures...." In a series of conversations, the elders talk about their lives and histories, and well as contemporary issues. The text remains "as unedited as possible," in order to let the people speak for themselves. The introduction contains useful information on the history of American Indian photography and stereotypes. Bibliography included.

Walens, Stanley. *The Kwakiutl*. New York, NY: Chelsea House Publishers; 1992. 119 pages. (Frank W.

Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary).

The Kwakiutl traditionally lived in isolated villages along the northern and eastern coasts of Vancouver Island and the adjacent mainland of British Columbia. Each village was politically autonomous and together they comprised the Kwakiutl Nation. The book describes the traditional lifeways of the Kwakiutl, and the impact of the fur trade, missionaries, and Canadian legislation that included the anti-potlatch law. In addition, the book explains the Indian political action of the 1960s that demanded recognition of Native rights, and the cultural revitalization programs that exist today. A special insert section of color photographs is titled "Objects of Power and Beauty." Illustrated with black-and-white archival photographs and a map; includes a bibliography, "Kwakiutl-at-a-Glance," glossary, and index.

KWAKUITL FICTION

Craven, Margaret. *I Heard the Owl Call My Name*. Garden City, NJ: Doubleday & Company, Inc.; 1973. 166 pages. (secondary).

In the 1960s, young, terminally ill priest Mark Brian is sent to a remote Kwakiutl parish in British Columbia. Sensitive and respectful, he shares in the peoples' hardships and sorrows and earns their trust. He learns that the Indians are..."none of the things one has been led to believe. They are not simple, or emotional, they are not primitive." He learns, too, that "there was no one truth [of the Indian]. He had learned a little of the truth of one tribe in one village...." The Kwakiutl are consistently referred to as "the Indians." The characters are somewhat romanticized, but this is as true for the whites as for the Kwakiutl.

MAKAH TRADITIONAL STORIES

Coehlene, Terri; Reasoner, Charles, illus. *Clamshell Boy: A Makah Legend*. Mahwah, NJ: Watermill Press; 1990. 47 pages. (Native American Legends). (lower elementary).

The book is a retelling of the Makah legend of Clamshell Boy, who killed the wicked giantess Basket Woman and brought the custom of the potlatch to the people of the Northwest Coast. Full-color illustrations incorporate Northwest Coast design motifs. A ten-page information section---illustrated with map and archival photographs and black-and-white drawings---covers environment, subsistence, potlatch, slavery, and community life. This section refers to traditional life only; there is no mention of the Makah today. A table of dates and a glossary are included.

Matson, Emerson N. *Legends of the Great Chiefs*. Nashville, TN: Thomas Nelson Inc.; 1974. 125 pages. (upper elementary).

This is a collection of twenty-two stories most as remembered by tribal elders from the Makah, Nisqually, Nez Perce, Oglala Sioux, Snohomish, and Swinomish. Additional sources include pioneers' diaries, museums, old manuscripts, and previously published materials. An historical introduction to each section describes significant individuals and events of the tribe. Maps show present-day Plains and Washington State reservations and traditional tribal lands. A short preface describes some characteristics of American Indian legends.

MAKAH NON-FICTION

Wheeler, M. J.; Houston, James, illus. *First Came the Indians*. New York: Atheneum; 1983. 26 pages. (lower elementary).

This book contains simplistic and short descriptions of the Creek, Iroquois, Ojibwa, Sioux, Makah, and Hopi. In the two-page section titled "Indians Now," the author emphasizes that

American Indians live much like other Americans in rural and urban areas, are employed in a variety of occupations, and hold on to many of their traditions. Includes black-and-red illustrations.

NISQUALLY TRADITIONAL STORIES

Matson, Emerson N. *Legends of the Great Chiefs*. Nashville, TN: Thomas Nelson Inc.; 1974. 125 pages. (upper elementary)

See annotation under Makah Traditional Stories.

QUILEUTE TRADITIONAL STORIES

Morss, Willard; Millard, Carolyn, illus. *Stolen Princess: A Northwest Indian Legend*. Bainbridge Island, WA: Janet Morss Herren; 1980. 44 pages. (upper elementary). ?.

This is a Quileute story told to the author in 1919 by a young Quileute boy. The author's editorial comments mar the boy's retelling of the legend with condescending remarks such as, "The Princess and her people had never understood how to review the problems and factors affecting their daily lives in a systematic, rational way. They made decisions from habit and instinctive urgings from their subconscious." The introduction reduces the extant history of the Native populations of the Olympic peninsula to "only a folklore of legends handed down verbally from one generation to the other, a few carved totems and scattered artifacts to make up their meager history."

QUILEUTE FICTION

Sharpe, Susan. *Spirit Quest*. New York, NY: Bradbury Press; 1991. 122 pages. (upper elementary).

Eleven-year-old Aaron Singer spends part of his summer vacation on the Quileute Indian Reservation in Washington, where he becomes friends with Robert, a Quileutte boy. At the encouragement of his family, who no longer incorporate many of their traditions into daily life, Robert attends tribal school to learn Quileute language and culture. At Aaron's urging, the boys go together on their version of a "spirit quest," where Aaron finds and saves a trapped eagle. Though he admires and respects Robert's culture, Aaron wistfully realizes that he can never be a part of it the way Robert is. Aaron's initially romantic view is replaced by deeper understanding.

SALISH TRADITIONAL STORIES

Ringstad, Muriel; Croly, Donald, illus. *Eye of the Changer: A Northwest Indian Tale*. Anchorage, AK: Alaska Northwest Publishing Company; 1984. 79 pages. (upper elementary).

This is a retelling of a Salish legend about Wahnu, a twelve- year-old Salish boy who is blind and wishes to find his spirit helper to help him make canoes, earn a family name, and become a leader of his people. Becoming an accomplished canoe-maker and receiving his ancestral name, he still feels inferior because of his blindness. It is only after learning that it is more important to see with his heart than his eyes that he receives the gift of sight. The book includes a bibliography and useful background information on the Salish of Puget Sound. No specific source is cited for the legend's origin. Illustrated with black-and-white drawings.

SALISH NON-FICTION

Porter, Frank W. III. *Coast Salish Peoples*. New York, NY: Chelsea House; 1989. 95 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (secondary).

This book covers the history of the thirty-plus major Salish groups in what is now the state of Washington, including former lifeways, broken treaties, loss of land, and today's ongoing struggle for fishing rights and federal recognition for landless groups. Included is a commentary on turn-of-the-century photographer Edward S. Curtis' romanticized portrayals of Salish peoples, noting that the clothing and activities depicted were outdated even then. Curtis' aim was to record these obsolete aspects of Native American life in order to preserve them. The main text of the book is well written and facts are clearly presented. Includes a glossary, bibliography, index, and "Coast Salish-At-A-Glance. "

SNOHOMISH TRADITIONAL STORIES

Matson, Emerson N. *Legends of the Great Chiefs*. Nashville, TN: Thomas Nelson Inc.; 1974. 125 pages. (upper elementary)

See annotation under Makah Traditional Stories.

SQUAMISH/DUWAMISH BIOGRAPHY

Montgomery, Elizabeth Rider; Hoover, Russ, illus. *Chief Seattle: Great Statesman*. Champaign, IL: Garrard Publishing Co.; 1966. 80 pages. (lower elementary).

In this biography of Chief Seattle for young readers, some of the writing is trite. Young Seattle says: "White men are good...I like white men." Later he states, "We must learn white man's ways. Then we can live together in peace."

SQUAMISH/DUWAMISH NON-FICTION

Chief Seattle; Evans, Eleanor Dale and Dickhoff, David, illus. *How Can One Sell the Air? The Manifesto of an Indian Chief*. English version of 1980 Dutch (Ekologische Uitgeverij Amsterdam & Aktie Strohalm) ed. Summertown, TN: Book Publishing Company; 1988. 34 pages. (secondary).

The postscript to this version of "Chief Seattle's speech" claims that the text is edited from the original speech. In fact, it owes more to the 1970s film script, which has received widespread distribution. A final section titled "What Seattle Couldn't Know" describes the speech as "one of the few remaining fragments of the Indian philosophy of life, because Indians couldn't write." This statement completely discounts aspects of Native philosophy and history that have survived through the oral tradition. Illustrated with black-and-white line drawings.

Jeffers, Susan; Jeffers, Susan, illus. *Brother Eagle, Sister Sky*. New York, NY: Dial Books (Division of Penguin); 1991. 26 pages. (lower elementary).

This is an attractive book with an appealing message. It is purportedly based on an 1855 speech, in which Chief Seattle regrets that whites do not share the American Indian caretaker approach to Nature. The text owes more to a 1970s filmscript, however, written to reflect modern-day ecological concerns. The original 1855 speech was delivered through an interpreter. A journalist made notes, but only published his version of the speech ten years later. Since the original notes have been lost, it is impossible to judge how closely the text presented here reflects the original. The illustrations are attractive, but unfortunately, reflect Plains material culture, not Squamish.

SWINOMISH TRADITIONAL STORIES

Matson, Emerson N. *Legends of the Great Chiefs*. Nashville, TN: Thomas Nelson Inc.; 1974. 125 pages. (upper elementary)

See annotation under Makah Traditional Stories.

TLINGIT TRADITIONAL STORIES

Beck, Mary Giraudo; Oliver, Marvin (Native), illus. *Shamans and Kushtakas: North Coast Tales of the Supernatural*. Anchorage, AK: Alaska Northwest Books; 1991. 127 pages. (secondary) *

> See annotation listed under Haida Traditional Stories.

Harris, Lorle K.; Mandel, Dorothy, illus. *Tlingit Tales: Potlatch and Totem Pole*. Happy Camp, CA: Naturegraph Publishers; 1985. 45 pages. (upper elementary/secondary).

> A brief introduction to this collection of seven legends indicates that they were told to the author's son by Robert Zuboff, head of the Tlingit Beaver Clan at Angoon, Admiralty Island. In addition to teaching culturally accepted behavior, legends explained natural occurrences, landmarks, place names, clan crests, or how well-known medicine men secured their power. Examples of most of these types are included in this well-written book. Includes black-and-white illustrations.

Powell, Mary ed.; Reade, Deborah, illus. *Wolf Tales: Native American Children's Stories*. Santa Fe, NM: Ancient City Press; 1992. 38 pages. (elementary).

> These short stories from the Cherokee, Omaha, Seneca, Pawnee, Tlingit, Sioux, and Tsimshian describe the special attributes and power of the wolf and its interaction with other animals, including humans. Following each story is information, adapted for young children, on the historical and contemporary location of the tribe. Sources are provided for each of the stories. Illustrated with black-and-white and monotone drawings.

TLINGIT NON-FICTION

Osinski, Alice. *The Tlingit*. Chicago, IL: Childrens Press; 1990. 45 pages. (A New True Book). (lower elementary).

> This overview of traditional and contemporary Tlingit lifeways covers salmon fishing, village life, totem poles, weaving, potlatch, religion, and storytelling, indicating how these have survived into modern times. The final chapter on contemporary life stresses how the old ways are combined with the new. Illustrated with modern and archival photographs. Includes a glossary and an index.

TLINGIT FICTION

Bryson, Jamie S. *The War Canoe*. Anchorage, AK: Alaska Northwest Books; 1990. 180 pages. (secondary).

> The story of Mickey Church, a Tlingit boy living in the small town of Wrangell, Alaska. Mickey is inspired by a new teacher who instructs his class in Native and local history. One day Mickey envisions a Tlingit war canoe and paddlers. After researching Native history, he and his friends build a Tlingit war canoe like the one he has seen in his vision. Through this process, Mickey learns the importance of traditional techniques, and the significance of his people's history.

TSIMSHIAN TRADITIONAL STORIES

Murphy, Claire; Pasco, Duane, illus. *The Prince and the Salmon People*. New York, NY: Rizzoli; 1993. 48 pages. (elementary).

> This retelling of a Tsimshian legend is adapted from the recordings made by anthropologist Franz Boas in the early 20th century. The author obtained additional information "through

extensive research about the Tsimshian people---their stories, rituals and traditional way of life---through personal interviews with scholars and Tsimshian elders." In a story about the interdependence between humans and animals, a young prince goes to live under the water among the Salmon People. Illustrated with finely detailed black-and-white drawings. Color photographs of traditional Northwest Coast objects, with explanatory text, are included.

Powell, Mary, ed.; Reade, Deborah, illus. *Wolf Tales: Native American Children's Stories*. Santa Fe, NM: Ancient City Press; 1992. 38 pages.

See annotation listed under Tlingit Traditional Stories.

Toye, William; Cleaver, Elizabeth, illus. *The Loon's Necklace*. New York, NY: Oxford University Press; 1990, 1977. 24 pages. (elementary).

This retelling of a Tsimshian legend describes how Loon receives his necklace from an old man whom he has cured of blindness. Paper collages and linocuts illustrate this appealing story.

TSIMSHIAN NON-FICTION

Hoyt-Goldsmith, Diane; Migdale, Lawrence, photog. *Totem Pole*. New York, NY: Holiday House; 1990. 30 pages. (lower elementary) *.

A Tsimshian boy narrates how his father, a noted woodcarver, creates a totem pole for a local tribe. The reader learns how the father chooses the tree and the designs for the totem. The meaning of the symbols and how the pole is carved, painted, and raised are explained in simple, direct prose. Color photographs complement the text. Includes a glossary, an index, and a Tsimshian tale.

WAHKIAKUM NON-FICTION

Strong, Thomas Nelson. *Cathlamet on the Columbia: Recollections of the Indian People and Short Stories of Early Pioneer Days in the Valley of the Lower Columbia River*. Portland, OR: Binford Metropolitan; 1981. 119 pages. (secondary) ?.

This book describes the culture of the Wahkiakum living in Cathlamet, a village on the Columbia River, during the 19th century. The Wahkiakum were visited by Lewis and Clark during their explorations of the Pacific Northwest. The book is based on a variety of sources, mainly recollections and impressions from the author's childhood, supplemented by stories overheard from French and Hudson Bay traders and exploring parties. Published in 1906, the book is a prime example of the racism toward American Indians inherent in the 19th century. Almost every page contains an offensive characterization of the people, and they are constantly objectified. Women are described as "short, squatty creatures, with a tendency to grow fat and wrinkled when they could get enough food to grow fat on...." The children are described as "odd-looking creatures." The interior of a cedar house is described as looking like "a witches' cave" pervaded with "the smell, the awful smell of the Indian lodge." Every custom not understood is looked at as weird, meaningless, and an example of irrationality. In discussing traditional medicine and the Natives' attitude about death: "One of the most pathetic characteristics of all Indians on the Pacific Coast was their submission to what seemed the inevitable." On their hunting and fishing practices, the book describes "...in mere love of slaughter [the Indian children] would frequent the streams and maim and kill the salmon coming up to spawn." This book could be used as an example of the worst kinds of stereotyping about Indians.

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

CALIFORNIA

CALIFORNIA TRADITIONAL STORIES

Bierhorst, John ed.; Curtis, Edward S., photog. *The Girl Who Married a Ghost*. New York, NY: Macmillan ChildGroup; 1984. 113 pages. (elementary/secondary).

> This collection contains nine of the 350 tales collected by photographer Edward S. Curtis (1868--1952). These tales represent sacred origin stories, ghost stories, trickster tales, and non-sacred campfire tales. The book is organized by geographic area---Plains, Northwest Coast, and California---each with a short introduction. The book is illustrated with Curtis' photographs. Curtis has received criticism for "staging" his subjects, creating culturally inaccurate portraits. Bierhorst has edited these tales into simple, easy prose. e/s/legend/Plains/Northwest Coast/California.

Curry, Jane Louise; Watts, James, illus. *Back in the Beforetime: Tales of the California Indians*. New York: Margaret K. McElderry Books; 1987. 134 pages. (lower and upper elementary).

> The author retells legends from twenty-two unidentified California Indian tribes are retold. Tales include explanatory stories (e.g. why there is darkness) and Coyote trickster tales. Sources for the tales are not given.

Monroe, Jean Guard; Williamson, Ray A.; Carlson, Susan Johnston, illus. *First Houses: Native American Homes and Sacred Structures*. Boston, MA: Houghton Mifflin Company; 1993. 147 pages. (upper elementary/secondary).

> This is a collection of legends associated with American Indian houses and sacred structures from the temperate zone of North America. Stories about the Plains tipi, the Iroquois longhouse, the Navajo hogan, and a variety of other house types show how the designs for these ancient dwellings set the pattern for homes of today. Most of the stories were collected directly from Indian storytellers and were originally published in scholarly books and journals "reduced to lifeless prose." The authors have presented the stories here "in a form that we hope conveys more of the liveliness of the original telling."

Monroe, Jean Guard; Williamson, Ray A.; Sturat, Edgar, illus. *They Dance in the Sky: Native American Star Myths*. Boston, MA: Houghton Mifflin; 1987. 118 pages. (upper elementary/secondary) *.

> This book is a well-documented presentation of American Indian star stories. The first two chapters compare various legends about the Pleiades and the Big Dipper. The rest of the book is arranged by tribe or region---Southwest, Pawnee, Plains, California, Northwest Coast, and Southeast. An introductory paragraph to each story provides a brief outline of the tribe's history. Where available, explanations are suggested as to how the events described in the stories might relate to the seasonal movement of the stars. A bibliography provides sources (generally scholarly papers) for each myth presented. The preface notes that legends reinforce behavioral standards for the people. It also explains that the stories are meant to be read aloud, since a certain quality is lost when an oral text is set down in print. Illustrated with black-and-white drawings, the book includes an index and a glossary with a pronunciation guide.

CALIFORNIA NON-FICTION

Bains, Rae; Guzzi, George, illus. *Indians of the West*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

> This is a very brief overview of the pre-Contact lifeways of the American Indians of the Northwest Coast, Southwest, California, and of the inland Paiute, Bannock and Ute peoples. The book focuses on housing, subsistence, the potlatch, and Southwest and California Indian religions. The effort to cover so much material in such a limited book results in broad generalizations with little attempt to explain underlying structure. For instance, Northwest Coast Indians are characterized as "wasteful," without providing context for understanding the importance of the potlatch as a means of redistributing wealth within the society. The book declares, "Strangely, all the California Indians lived off the rich land without making any effort to develop it into farms," but does not explain why the Indians of that area had no need to farm in order to flourish. No information on contemporary Indian culture is given.

Baylor, Byrd; Ingram, Jerry (Choctaw), illus. *They Put on Masks*. New York, NY: Charles Scribner's Sons; 1974. 47 pages. (lower elementary).

> The forms and functions of masks among the Eskimo, Northwest Coast tribes, Iroquois, Navajo, Apache, Hopi, Zuni and Yaqui are thoughtfully described in this book, which successfully evokes the powerful feelings associated with masks while providing much descriptive information. It is important to note, however, that many American Indians find depicting masks and using them for classroom activities offensive.

Brandt, Keith; Guzzi, George, illus. *Indian Festivals*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?

> This book briefly describes the festivals of American Indians in the Eastern Woodlands (Iroquois, Algonquian), Southeast (Muskogee), Plains, Southwest (Pueblo), California, and Northwest Coast regions. Inaccuracies, generalizations, and stereotypes are used throughout the book, as are potentially offensive words such as "braves." "The Indians who lived in California did not hunt or farm," the book declares. "They lived entirely on acorns that were gathered from trees. But while their lives were easy and peaceful, their festivals were almost totally concerned with death."

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York, NY: Holt & Co.; 1991; c1970. 512 pages. * (secondary).

> The Western tribes' displacement from their lands, confinement to reservations, and the consequent destruction of traditional culture are carefully and compassionately recounted in this compelling and highly readable history (1860--1890). Unlike other histories covering these topics, the book presents the events as experienced by the victims. The main sources for the history are official records of U.S.-Indian treaty councils and meetings. The reasonableness and humanity expressed by the American Indian spokesmen during these encounters, as recounted here, do much to counter the stereotype of "ignorant," "savage" Indians, and the courageous spirit they reveal evokes admiration and respect. Chapters are arranged chronologically, each devoted to a particular tribe or campaign. The final chapter describes the growth and significance of the Ghost Dance movement and the Battle of Wounded Knee. A map shows the location and dates of the main actions. Sources are cited in the extensive notes. Archival photographs, bibliography and index are included.

Brown, Vinson. *Native Americans of the Pacific Coast*. Published as *Peoples of the Sea* by MacMillan (1977) ed. Happy Camp, CA: Naturegraph Publishers; 1985. 272 pages. (secondary).

> The book describes lifeways (social organization, economy, religion) of selected tribes from

the four culture areas along the Pacific Coast (Arctic, Subarctic, Northwest Coast, and California) during the period 1500--1700. Nine of the eighteen descriptions are followed by fictional stories intended to illustrate the spirit and essence of the people. The author runs a risk inherent to fictionalizing about past societies---that of attributing thoughts and actions to the characters that may be alien or unlikely for people in that society. In one story, a young Kwakuitl girl questions the violence of one of her tribe's rituals. This pairing of fictional opinion with fact might lead the reader to feel that all aspects of the story are culturally accurate. Unfortunately, this combination of lists of facts with fictional stories fails to coalesce into a comprehensible introduction to the many cultures described. Lengthy appendices list Pacific Coast languages, material culture, and religious and social elements of each group. Includes a useful bibliography.

Brusa, Betty War; Bonnot, Eugenia. *Salinan Indians of California*. Heraldsburg, CA: Naturegraph: 1975. 94 pages.(upper elementary/secondary).

This brief overview of the pre-Contact culture of the Salinans of California includes information on economic life, architecture, dress, material culture, government, religion, and legends. Shorter sections describe neighboring California Indian groups---the Esselen, Chumash, Costanoans, and Yokuts. The Smithsonian Institution's *Handbook of North American Indians, Vol. 8* states, "Although genetic descendants of the Salinan Indians are still living, Salinan culture can be described as ethnologically extinct." Includes an appendix with a short list of Salinan and Esselen vocabularies, a large map, bibliography, and index.

Carrico, Richard L. *Strangers in a Stolen Land: American Indians in San Diego, 1850-1880*. Newcastle, Ca: Sierra Oaks Publishing Company; 1987. 93 pages. (secondary) *.

This extensively researched work covers the little-known history of Indians in San Diego County between 1850--1880, describing the neglect and exploitation that characterized their treatment by local, state, and federal government authorities. The author seeks to counter the notion that American Indian populations of San Diego..."crept away and died. Indian people fought the advancing tide of white settlement...using a wide variety of methods, revolt, appeasement, cooperation. Their story is one...of intense pride, heroic efforts, and successful adaptation...." The book's excellent introduction states that most written history is based on the Non-Indian perspective, since most American Indians did not have written language. Illustrated with archival photographs and maps. Includes extensive bibliography and index.

Emanuels, George. *California Indians: An Illustrated Guide*. Walnut Creek, CA: Diablo Books; 1991. 172 pages. (secondary).

A survey of seventeen California Indian groups focusing mainly on pre-Contact lifeways, with only occasional reference is made to contemporary conditions. The disjointed writing style and an attempt to be comprehensive unfortunately lead to inane generalizations such as "Most often men and women were fat and had large faces. They were peaceful and dreamed of the perfect life in heaven above."

Forbes, Jack D. (Lenape). *Native Americans of California and Nevada*. Revision of 1969 ed. Happy Camp, CA: Naturegraph Publishers. 240 pages. (secondary).

This handbook, especially written for teachers and school administrators, consists of two basic parts: a condensed history of the American Indians of California and Nevada and some basic concepts relating to American Indian studies, with suggestions for a multicultural, community-responsive approach to Indian education. The history briefly covers pre-Contact life, the deleterious impact of the Spanish missions, and the subsequent takeover of Indian land by Anglo settlers. The role of the Bureau of Indian Affairs and the Dawes Act in these events is discussed. The section titled "The Native Awakening" describes the story of Indian struggles for equality of citizenship, land and compensation, improved education, and efforts to redress poverty and discrimination. The author analyzes

the questions: "Who is an Indian?" and "What are Indian cultures?" Includes a guide to resources and further reading, a California/Nevada Native American history chart, and a linguistic classification of California and Nevada Indians. Illustrated with archival photographs. s/California/Basin/history.

Keyworth, C. L. *California Indians*. New York, NY: Facts On File; 1991. 95 pages. (The First Americans). (secondary).

This examination of the history and culture of the diverse Indian peoples of California focuses on lifeways, religion and beliefs, and the changes wrought by contact with Europeans. The book includes Indian contributions to American culture. The text is illustrated with several full-color photo essays.

Red Hawk, Richard (Wyandot) Brook, Anne C., illus. *A Trip to a Pow Wow*. Newcastle, CA: Sierra Oaks Publishing Company. 45 pages. (lower elementary) *.

Tess shares with her non-Indian classmates the origin and meaning of the Powwow, and teaches them the Round Dance. She then takes her classmates to a local Powwow, where they enjoy taking part in the dancing. Includes black-and-white illustrations.

Trafzer, Clifford E. (Wyandot). *California's Indians and the Gold Rush*. Sacramento, CA: Sierra Oaks Publishing Company; 1989. 61 pages. (elementary) *.

This is a study of the important role played by American Indians in the early stages of the California Gold Rush. Among the topics covered are: the sharp divisions within American Indian communities regarding involvement in gold mining; the labor contributions of American Indian children; the cultural changes introduced with Euroamerican contact; the cheating by white traders; the violence of non-Indian miners towards the Indians, and the eventual ouster of American Indians in favor of non-Indian workers. Illustrated with beautiful archival photographs and reproductions of prints. A map shows the major towns and rivers involved in Gold Rush activity.

CAHUILLA NON-FICTION

Bean, Lowell Jordan; Bourgealt, Lisa J. *The Cahuilla*. New York, NY: Chelsea House; 1989. 103 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary) *.

Written by two anthropologists, this informative book describes Cahuilla traditional lifeways, kinship, subsistence, religion, European contact, and the people today. Includes a bibliography, glossary, index and "Cahuilla-At-A-Glance." Illustrated with archival photographs.

Brumgardt, John R.; Bowles, Larry L.; Bowles, Dorothy M., illus. *People of the Magic Waters: The Cahuilla Indians of Palm Springs*. Palm Springs, CA: ETC Publications; 1981. 122 pages. (secondary) *.

A clearly written and comprehensive account of the Palm Springs Cahuilla covers geographic environment, origin stories, social structure, subsistence, religion, and culture. The final two chapters describe the changes brought by Europeans and contemporary prosperity and problems. Illustrated with line drawings and map. Includes a bibliography and an index.

CHUMASH NON-FICTION

Gibson, Robert O. *The Chumash*. New York, NY: Chelsea House Publishers; 1991. 103 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary).

This overview of the Chumash who inhabited the coastal area of what is now southern California, focuses on traditional Chumash culture, with its complex social and political systems. The devastating effects upon Chumash culture from disease and the mission system introduced by the Spanish in the mid-18th century are described. This is followed by a description of the destruction incurred under Mexican, and then American, rule in the mid-19th century. Includes a color photographic insert on Chumash artistic traditions, a glossary, bibliography, index, and "Chumash At A Glance."

Santa Barbara Museum of Natural History Education Center. *California's Chumash Indians*. San Luis Obispo, CA: EZ Nature Books; 1988. 71 pages. (upper elementary).

This book describes the Chumash Indians who inhabited the south and central coast of California. The historical overview of the Chumash includes: early contacts between the Chumash and the Spanish; the mission period, during which Chumash religious and social systems deteriorated and the population was devastated by European-introduced diseases; the post-mission period following Mexico's independence from Spain; the effects of the establishment of large ranches by non-Indians; the discovery of gold in the north; and the establishment of the State of California. The remainder of the book is composed of short chapters on various aspects of traditional Chumash life including houses, games, social organization, and legends. The book includes the names and addresses of organizations with information on the Chumash, a Chumash word list, a bibliography, and a list of books for children about the Chumash. Illustrated with black-and-white drawings.

CHUMASH FICTION

Spinka, Penina Keen. *White Hare's Horses*. New York, NY: Atheneum; 1991. 154 pages. (secondary).

In this improbable tale set in Chumash Country in the 1500s, a group of Aztec refugees fleeing Cortes take up residence in a Chumash village and decide to convert the Chumash to their Aztec religion by sacrificing some of Chumash people. Aided by her memory of her grandfather's dying words and a subsequent vision in which he instructs her, the fifteen-year-old heroine, White Hare, prevents the sacrifices from taking place. fic/s/Chumash/California.

GABRIELINO FICTION

O'Dell, Scott; Lewin, Ted, illus. *Island of the Blue Dolphins*. Reprint of 1960 ed. Boston, MA: Houghton Mifflin Company. 181 pages. (upper elementary).

Based on actual events, this is an adventure story of an Indian girl living on the island of San Nicolas off the California coast. With her adaptability and resilience, she survived alone on the island for eighteen years. Some cultural information on island lifeways is included. Illustrated with twelve full-page watercolors.

Preble, Donna. *Yamino-Kwiti: A Story of Indian Life in the Los Angeles Area*. Reprint of 1940 ed. Berkeley, CA: Heyday Books; 1983. 226 pages. (secondary).

This adventure story set in late prehistoric California focuses on a Gabrielino boy named Yamino-Kwiti. The author relies heavily on the notes made by her sister (whose husband was an anthropologist and the director of the Southwest Museum in Los Angeles) to describe traditional Gabrielino culture, and assiduously footnotes her many references to Gabrielino customs. The writing is marred by generalizations such as, "The Indians were always merry and ready to laugh loudly at anything, like happy children," and "When Indians hate they hate long and hard...." The book includes an appendix and extensive notes on language, settlements, and ceremonies. Includes a pronunciation guide to "Indian" words used, and a bibliography.

KAROK (KARUK, English form)

KAROK TRADITIONAL STORIES

London, Jonathan; Pinola, Lanny (Pomo-Miwok); Long, Sylvia, illus. *Fire Race: A Karuk Coyote Tale About How Fire Came to the People*. San Francisco, CA: Chronicle Books; 1993. 33 pages. (elementary)*.

> This retelling of a traditional Karok legend describes how Coyote and the other animals first captured fire. This lavishly illustrated story was written with the assistance of Lanny Pinola, a Pomo-Miwok storyteller. An afterword by Julian Lang, a Karok tribal scholar, explains the importance and significance of storytelling to the Karok. An author's note gives the origin of the story. Full-color illustrations. Includes a bibliography.

KAROK NON-FICTION

Bell, Maureen. *Karuk: The Upriver People*. Happy Camp, CA: Naturegraph Publishers, Inc.; 1991. 143 pages. (secondary).

> This account of the Karok of northwestern California, circa 1850, that includes chapters on geography, everyday life, the arts, cultural organization, and ceremonies. The history section documents the devastating effects of contact on California Indians, with detailed descriptions of the atrocities perpetrated by settlers during the gold rush. A final chapter discusses contemporary Karok, their legal battles for fishing rights, and the revival of aspects of their traditional culture. An appendix includes several Karok myths. Illustrated with archival and contemporary black-and-white photographs. Includes a bibliography.

MAIDU NON-FICTION

Burrill, Richard; Castro, Dalbert S. (Maidu), illus; Fonseau, Henry (Nisenan), photog. *Rivers of Sorrows: Life History of the Maidu-Nisenan Indians*. Happy Camp, CA: Naturegraph Publishers; 1988. 215 pages. (secondary).

> This historical novel of the Nisenan people along the American River is told through the eyes of Tokiwa, a Nisenan medicine doctor. The reader follows Tokiwa from age ten to his death at ninety-four. The first part of the book describes pre-Contact lifeways and beliefs. The author notes that since the Nisenan were unwilling to divulge certain aspects of their medicine and religion, that part of the story remains untold. The second part, presented in the form of day-to-day drama as lived by the Nisenan, describes the arrival of European missionaries and traders, and the effects of the gold rush. Extensive notes for each chapter indicate exhaustive research by the author. His sources are archaeology, ethnographies, Native people, and local historians. Includes black-and-white illustrations by Maidu and Nisenan artists, maps of the ancestral home of the Nisenan and the California Indian language groups, as well as a guide to Nisenan grammar and a calendar.

Potts, Marie (Maidu). *The Northern Maidu*. Happy Camp, CA: Naturegraph; 1977. 46 pages. (secondary).

> The history and traditional culture of the Northern Maidu are presented in twenty short, simply written chapters. The author, a Maidu elder, reminisces about her childhood at Big Meadow, and her recollections are woven into the text, which covers such topics as food, homes, weapons, baskets, religion, and healing. Written in the past tense, the book contains no information on contemporary Maidu life.

Simpson, Richard. *Ooti: A Maidu Legacy*. Millbrae, CA: Celestial Arts; 1977. 119 pages. (secondary).

> This story of the importance of the acorn in Maidu life is mainly told through the words of

Lizzie Enos, a Maidu Indian who lived in northern California until her death in 1968. The book's preface states that the book is "a legacy that Lizzie owns absolutely, yet holds in common with all her people who have long ago passed from this earth, and those perhaps unknown survivors hidden at the ends of seldom traveled paths," implying that she may be the last of her people to carry on this tradition. Sepia photographs show Ms. Enos preparing acorns for food.

Smith-Trafzer, Lee Ann; Trafzer, Clifford E.; Coates, Ross illus. *Creation of a California Tribe: Grandfather's Maidu Indian Tales*. Sacramento, CA: Sierra Oaks Publishing Company; 1988. 45 pages. (lower elementary)*.

Original sources are cited for the Maidu stories retold in this book. The authors effectively place the storytelling in a contemporary setting. Illustrated with drawings.

MIWOK FICTION

Carkeet, David. *Quiver River*. New York, NY: A Laura Geringer Book; 1991. 236 pages. (intermediate/secondary).

A group of Stanford students and their anthropology professor spend the summer in the Sierras studying the lifeways of the area's former residents, the Miwok. In this humorous, contemporary novel, the students' studies are used as a framework for parallels between coming-of-age in Miwok and American society. There is much information presented on traditional Miwok initiation rites. A mysterious, forever-young Miwok man is freed from his perpetual youth when one of the students drains the lake to uncover the sacred rock the Indian youth needs to complete his puberty ritual. The information on the Miwok (and a mystical subplot) are secondary to the book's message about becoming an adult in today's society.

NISENAN NON-FICTION

Burrill, Richard; Castro, Dalbert S. (Maidu), illus; Fonseau, Henry (Nisenan), photog. *Rivers of Sorrows: Life History of the Maidu-Nisenan Indians*. Happy Camp, CA: Naturegraph Publishers; 1988. 215 pages. (secondary).

See annotation under Maidu Non-Fiction.

PALM SPRINGS TRADITIONAL STORIES

Patencio, Chief Francisco; Boynton, Margaret, recorder. *Stories and Legends of the Palm Springs Indians*. Los Angeles, CA: Times-Mirror; 1943. 132 pages. (secondary).

This collection is divided into traditional stories of the Palm Spring Indians and Chief Patencio's personal boyhood memories. Some of the stories focus on aspects of traditional life, for example the Council Fire tradition. Other stories concern the impact of innovations such as the railroad.

POMO TRADITIONAL STORIES

Fikes, Jay Courtney, Nix, Nelleke, illus. *Step Inside the Sacred Circle: Aboriginal American Animal Allegories*. Bristol, IN: Wyndham Hall Press; 1989. 54 pages. (secondary).

This collection of seven American Indian animal myths demonstrates values that humans can learn from the animals, such as bravery, compassion, and cooperation. Sources are cited, and each story is accompanied by extensive explanatory notes. The introduction states that the collection is intended to strengthen our ties to the natural world and increase our spiritual insight. Includes black-and-white illustrations.

QUECHAN (YUMA)

QUECHAN NON-FICTION

Bee, Robert L. *The Yuma*. New York, NY: Chelsea House; 1989. 111 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary).

> The author, an anthropologist, introduces the Yuma, who refer to themselves as Quechan, with a description of pre-Contact lifeways---subsistence, kinship, puberty rites, religious beliefs, and warfare. Subsequent chapters deal with resistance to incursions by Spanish missionaries, the fur trade, the gold rush, the creation of the reservations, 20th-century land claims, and current economic ventures, such as hydroponic farming. Illustrated with black-and-white drawings, archival photographs, and color photographs of Quechan crafts. Includes a bibliography, "Yuma-At-A-Glance," glossary, and index.

QUECHAN FICTION

Red Hawk, Richard (Wyandot); Coastes, Ross, illus. *Grandmother's Christmas Story: A True Quechan Indian Story*. Sacramento, CA: Sierra Oaks Publishing Company; 1987. 32 pages. (lower elementary).

> Based on an historical event that occurred on Christmas Day 1851, grandmother recounts how she was saved by two white soldiers when she was lost in the desert at age five. Several years later, she is able to return the favor when she recognizes one of the soldiers in a group about to be attacked by the Quechan. Includes black-and-white illustrations.

SHASTA TRADITIONAL STORIES

Holsinger, Rosemary, compiler; Piemme, P. I., illus. *Shasta Indian Tales*. Happy Camp, CA: Naturegraph Publishers, Inc.; 1982. 48 pages. (upper elementary/secondary).

> This retelling of Shasta stories, including trickster, origin, and coyote tales, provides a brief introduction with a very general overview of Shastan culture. Includes a short bibliography.

SHASTA NON-FICTION

Renfro, Elizabeth; Sheppard, R. J., illus. *The Shasta Indians of California and their Neighbors*. Happy Camp, CA: Naturegraph Publishers, CA; 1992. 126 pages. (secondary) *.

> This well-written, informative guide on the Shasta of California offers information on their origin story, pre-Contact lifeways, and traditional stories. Shasta history from the 1820s to the present includes the first contacts with whites, effects of the gold rush, the 1870s Ghost Dance movement, and government relations. Also included is information on neighboring tribes such as the Takelma, Klamath, Modoc, Achomawi, Wintu, Chimariko, Hupa, and Karuk. An extensive glossary of words and phrases, a selected bibliography, black-and-white illustrations, maps, and historical photographs.

WINTU TRADITIONAL STORIES

Masson, Marcelle ed.; Townedolly Grant (informant); Masson, Charles E., Jr., illus. *A Bag of Bones: The Wintu Myths of a Trinity River Indian*. Happy Camp, CA: Naturegraph; 1966. 130 pages. (secondary).

> A collection of fifteen Wintu legends from the son of a Wintu headman, Grant Towendolly. Introductory chapters include information on the Towendolly family, Wintu lifeways, and Shasta Valley topography. This conscientious work, which seeks to preserve Wintu traditions, uses simple, straightforward language in retelling the tales, but the long storylines

and references to Shasta Valley topography may make this book more interesting for the specialist than for the general reader.

WINTU NON-FICTION

Knudtson, Peter M. *The Wintu Indians of California and their Neighbors*. Happy Camp, CA: Naturegraph Publishers, Inc.; 1977. 90 pages. (American Indian Map-Book Series; vol. 3). (secondary).

To introduce pre-Contact Wintu culture, this book describes a year within an imaginary northern Wintu village in California. Based on ethnographic studies by Cora DuBois made in the 1930s, these accounts are supplemented with personal conversations the author has had with Wintu living in California today. The writing style is romantic. For example, a description of a Wintu woman making a basket: "Her dark fingers move deftly to an ancient rhythm as she sits in dusty silence beneath the mid-day sun....Her steady hands seem to write in fine strokes of grass and fern, giving exquisite expression to primal and unutterable thoughts." Includes a fold-out map of the Wintu, a glossary, bibliography, and index.

YANA (YAHI)

YANA BIOGRAPHIES

Kroeber, Theodora. *Ishi, Last of His Tribe*. New York, NY: Bantam; 1973. 208 pages. (secondary).

This fictional story is based on the life of Ishi, a Yana of Northern California. Born in the early 1860s, Ishi was found as the last survivor of his people in 1911; he died in 1916 at the Museum of Anthropology, University of California, where he had lived since the time he was found. The book "tries to look back on Ishi's life, on the old Yahi world, and the world of the white man as seen through Ishi's eyes." Includes a short glossary of Yana words.

Petersen, David. *Ishi: The Last of His People*. Chicago, IL: Children's Press; 1991. 31 pages. (elementary).

Written for young readers, this short book recounts the life of Ishi, last survivor of a small band of Yana in California. Based entirely on Theodora Kroeber's biography Ishi In Two Worlds, this book is illustrated with black-and-white archival photographs. Index.

YUKI NON-FICTION

Miller, Virginia. *UKOMNO'M: The Yuki Indians of Northern California*. Socorro, NM: Baloney Press; 1979. 108 pages. (Lowell, John Bean and Thomas C. Blackburn, eds. Baloney Press Anthropological Papers #14). (secondary).

An account of Yuki ethnohistory deals with prehistory and the early post-Contact period, revealing a "campaign of intense genocide waged against a tribe by a handful of whites who wanted the Indians' mountainous homeland for stockraising." The author documents the decimation of the tribe while interpreting the relationship between the Yuki and the settlers as "two entirely opposing ways of life and value systems...vying for the same territory which each would exploit in a different way." Illustrated with black-and-white archival photographs.

Patterson, Victoria; Barney, DeAnna; Lincoln, Les; Willits, Skip, eds. *The Singing Feather: Tribal Remembrances from Round Valley*. Ukiah, CA: Mendocino Co. Library; 1990. 103 pages. (upper elementary/secondary) *.

A delightful collection of interviews with members of the Covelo Indian Community as part of the Round Valley Oral History Project. When the Round Valley Library Project was funded to create a library in Round Valley, Mendocino County, California, the community

expressed interest in including oral history records in the new library: "...they wanted their children and the larger community to know something true about Indian life on the reservation." These interviews, along with a history of Round Valley and the Round Valley Reservation, are interspersed with historical and contemporary black-and-white photographs of the community and the people. Includes an introduction and brief biographies on the Native Round Valley interviewers.

YUMA (see Quechan)

Go back to Main Page for **North American Indian Bibliography**

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

PLATEAU

PLATEAU TRADITIONAL STORIES

Clark, Ella C. *Indian Legends from the Northern Rockies*. Norman, OK: University of Oklahoma Press; 1966. 350 pages. (Civilization of the American Indian; v. 82). (secondary).

> Original sources are cited in this collection of 121 traditional stories, personal narratives, and historical traditions from thirteen tribes of the Northern Rockies. The stories are arranged by language group, each section preceded by a brief historical note on the tribes represented. This valuable, clearly written resource includes source notes, a bibliography, and an index.

Monroe, Jean Guard; Williamson, Ray A.; Sturat, Edgar, illus. *They Dance in the Sky: Native American Star Myths*. Boston, MA: Houghton Mifflin; 1987. 118 pages. (upper elementary/secondary) *.

> This book is a well-documented presentation of American Indian star stories. The first two chapters compare various myths about the Pleiades and the Big Dipper. The rest of the book is arranged by tribe or region---Southwest, Pawnee, Plains, California, Northwest Coast, and Southeast. An introductory paragraph to each story provides a brief outline of the tribe's history. Where available, explanations are suggested as to how the stories might relate to the seasonal movement of the stars. A bibliography provides sources (generally scholarly papers) for each myth presented. The preface notes that such stories reinforce behavioral standards for the people. It also explains that the stories are meant to be read aloud, since a certain quality is always lost when an oral text is set down in print. Black-and-white drawings. Includes an index and a glossary, which provides a pronunciation guide.

Nashone; Coates, Ross, illus. *Grandmother Stories of the Northwest*. Sacramento, CA: Sierra Oaks Publishing Company; 1988. 52 pages. (lower elementary).

> These five stories are based on original Northwest stories as told to rancher Lucullus V. McWhorter by tribal elders in the early 1900s. Includes black-and-white drawings and a glossary.

PLATEAU NON-FICTION

Ashwell, Reg; Thorton, J. M., illus. *Indian Tribes of the Northwest*. North Vancouver, B.C.: Hancock House; 1989. 64 pages. (secondary).

> This book consists of one- and two-page descriptions of the traditional lifeways and cultures of s American Indian groups in British Columbia. Illustrated with archival photographs and line drawings.

Beckman, Stephen Dow. *The Indians of Western Oregon: This Land Was Theirs*. Coos Bay, OR: Arago Books; 1977. 203 pages. (secondary) *.

> This is an excellent, detailed history of the Chinook and lesser-known Indian groups of Western Oregon. The book includes origin stories; a clearly presented introduction to the

science of archaeology; a discussion of the peopling of America; post-Contact decline; loss of land; and, for some groups, loss of legal status as American Indians. While the book focuses on groups in Oregon, it addresses general issues relating to American Indian history. Includes extensive notes, an annotated bibliography, a glossary, and an index.

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York, NY: Holt & Co.; 1991; c1970. 512 pages. (secondary) *.

The Western tribes' displacement from their lands, confinement to reservations, and the consequent destruction of traditional culture are carefully and compassionately recounted in this compelling and highly readable history (1860--1890). Unlike most other histories covering these topics, the book presents the events as experienced by the victims. The main sources are official records of U.S.-Indian treaty councils and meetings. The reasonableness and humanity expressed by the American Indian spokesmen during these encounters, as recounted here, do much to counter the stereotype of "ignorant," or "savage" Indians, and the courageous spirit they reveal evokes admiration and respect. Chapters are arranged chronologically, each devoted to a particular tribe or campaign. The final chapter describes the growth and significance of the Ghost Dance movement, and the Battle of Wounded Knee. A map shows the location and dates of the main actions. Sources are cited in the extensive notes. Archival photographs, bibliography, and index are included.

Buan, Carolyn M.; Lewis, Richard, eds. *The First Oregonians: An illustrated Collection of Essays on Traditional Lifeways, Federal-Indian Relations, and the State's Native People Today*. Portland, OR: Oregon Council for the Humanities; 1991. 127 pages. (secondary) *.

This overview of the nine federally recognized tribal groups in Oregon presents information on traditional lifeways, languages, Euro-American contact, U.S.-Indian relations, misconceptions about Indians, and Oregon Indians today. The final section contains essays describing projects undertaken by tribes to help recover their people's heritage. An excellent resource, illustrated with archival and contemporary photographs.

Sherrow, Victoria. *Indians of the Plateau and Great Basin*. New York, NY: Facts On File; 1992. 96 pages. (The First Americans). (upper elementary/secondary) *.

This book is a visually appealing, well-written account of the tribal roots, lifeways, rituals, and history of the Indian tribes of the Plateau and Great Basin. A section on "Tribes Today" is included. Black-and-white archival photographs illustrate the text, and full-color inserts feature the desert landscape, traditional daily activities, spiritual beliefs, and modern life. Maps of the Great Basin and Plateau culture areas and an index are included.

PLATEAU FICTION

Balch, Frederic Homer. *The Bridge of the Gods: A Romance of Indian Oregon*. 1992 ed. Portland, OR: Binford & Morts; 1890. 286 pages. (secondary) ?.

This turn-of-the-century novel is about an 18th-century New England minister who sets out to Christianize the Indians of Oregon. Indians are portrayed as depraved, cruel, and dirty. The following passage is typical of the writing: "The (Indian) camp...swarms with wolfish looking dogs, and dirty, unclad children. Heaps of refuse, heads and feet of game, lie decaying among the wigwams, tainting the air with their disgusting odor. Here and there an ancient withered specimen of humanity sits in the sun absorbing its rays with a dull, animal-like sense of enjoyment, and a group of warriors lie idly talking...the camp has the sluggish aspect that an Indian camp always presents at noonday."

Evans, Shirlee. *Tree Tall to the Rescue*. Scottdale, PA: Herald Press; 1987. 144 pages. (secondary).

This is a sequel to *Tree Tall and the Whiteskins* and *Tree Tall and the Horse Race*. In the

third *Tree Tall* novel, Tree Tall attempts to convert his grandmother to Christianity before her death. "She must not die thinking she will go to a happy place. I must tell her of Jesus," Tree Tall muses. Christianity is presented as being more powerful (and better) than Native religion. An afterword identifies the fictional characters as members of one of fourteen tribes moved to the Siletz Reservation in Oregon in the mid-1800s, and documents the history of the Siletz peoples into recent times.

KUTENAI TRADITIONAL STORIES

Tanaka, Beatrice; Gay, Michel illus. *The Chase: A Kutenai Indian Tale*. New York, NY: Crown Publishers, Inc.; 1991. 32 pages. (lower elementary).

This Kutenai story for very young readers is preceded by a short description of the Kutenai. The humorous story with animal characters contains appealing illustrations. The source of the legend is not cited.

KUTENAI FICTION

Thomasma, Kenneth; Brouwer, Jack. *Pathki Nana: Kootenai Girl*. Jackson, WY: Grandview Publishing; 1991. 163 pages. (upper elementary/secondary).

This coming-of-age story set in the 1780s refreshingly features a girl and her grandmother/mentor as the main characters. Pathki Nana, an eight-year-old Kutenai girl who feels she can't do anything right, goes to the mountains to seek her personal guardian spirit. Adventures follow as she catches Cut Ears, an adopted band member, stealing horses. He stalks her as she attempts to return to her people. Alone in the mountains she must learn to survive on her own as she outwits Cut Ears. She returns to her people as a hero and a young woman.

MODOC NON-FICTION

Faulk, Odie B.; Faulk, Laura E. *The Modoc*. New York, NY: Chelsea House Publishers; 1988. 96 pages. Porter, Frank W. III, Gen. Ed., Indians of North America. (upper elementary/secondary) *.

This clearly written history of the Modoc people (who refer to themselves as the Ma Klaks) opens with a brief overview of pre-Contact lifeways. Subsequent chapters changes in their culture, their efforts to preserve traditions, their assignment to an inter-tribal reservation (1864), the Modoc Wars (1872--73), and subsequent removal of part of the group to Oklahoma. The final chapter describes the end of federal recognition of the tribe, the Modoc's success in reinstating recognition (1978), and present-day efforts to preserve their heritage and tradition. Illustrated with maps, and archival and contemporary photographs. Includes a bibliography, index, and a Modoc-At-A-Glance section.

NEZ PERCE BIOGRAPHIES

Burt, Olive W.; Moyers, William, illus. *Chief Joseph: Boy of the Nez Perce*. Indianapolis, IN: The Bobbs-Merrill Co., Inc.; 1967. 200 pages. (Childhood of Famous Americans). (elementary) ?.

This biography of Nez Perce leader Chief Joseph focuses on his childhood. No references or documentation support the extensive dialogue and anecdotal events described. The book includes a timeline of important dates, questions on the story, and lists of things to look up and do. Although some of the questions and activities are useful, others are leading questions subtly perpetuating preconceived notions about Indians; for example, "What former presidents of our country once helped to fight Indians?" and "Find out what advantages present-day Indians have living on reservations." These questions do not encourage balanced views. Unappealing illustrations. Also includes a vocabulary listing and short list of books for further reading.

Fox, Mary Virginia. *Chief Joseph of the Nez Perce Indians: Champion of Liberty*. Chicago IL: Children's Press; 1992. 111 pages. (upper elementary/secondary).

> The early chapters in this biography give a brief history of the Nez Perce, their origin story, their role in the Lewis and Clark mission, and the effect of Christian missions. The opening chapter, however, is a preview of events of 1877---the thwarting of Chief Joseph's attempt to comply with government orders to move his people to a reservation. Characters and events are presented without enough background information to allow the reader to make sense of what is going on. Most of the book, however, is given over to subsequent military actions, described in exciting detail, as Chief Joseph attempts to lead his people to safety. Chief Joseph's final years are movingly portrayed. Unfortunately, no map is provided to show the location of the events. Includes black-and-white photographs, reproductions of engravings, a chronology of national and international events during Chief Joseph's lifetime, and an index.

Freedman, Russell. *Indian Chiefs*. New York, NY: Holiday House; 1987. 139 pages. (upper elementary/secondary).

> The story of how the West was lost is told through the biographies of six chiefs who were faced with westward expansion by Euroamericans: Red Cloud (Oglala Sioux), Satanta (Kiowa), Quanah Parker (Comanche), Washakie (Shoshone), Joseph (Nez Perce), and Sitting Bull (Hunkpapa Sioux). Whether the chiefs cooperated or resisted, the end result was the same in all cases---dispossession and removal to reservations. Key elements that emerge in all six biographies are the deliberate annihilation of the buffalo and consistent breaking of treaties by the United States. This useful reference book is well-illustrated with archival photographs.

Hook, Jason; Hook, Richard, illus. *Chief Joseph: Guardian of the Nez Perce*. Dorset, UK: Firebrand Books; 1989. 48 pages. (Heroes and Warriors). (secondary).

> This is a well-written and sympathetic biography of Chief Joseph (1840--1905) of the Nez Perce, who, in an era of violent conflict between the American Indians and the whites, struggled to maintain peace. This detailed work includes a chronology of events, bibliography, and index. Illustrated with maps, diagrams, full-color plates, and archival photographs.

Jassem, Kate; Baxter, Robert, illus. *Chief Joseph: Leader of Destiny*. Mahwah, NJ: Troll Associates; 1979. 48 pages. (lower elementary).

> This easy-to-read account of Chief Joseph and the Nez Perces' flight to Canada is illustrated with maps and monochrome watercolors.

Josephy, Alvin M. Jr. *The Patriot Chiefs: A Chronicle of American Indian Resistance*. New York, NY: Penguin Books; 1961. 364 pages. (secondary) .

> The life stories of nine outstanding leaders in Indian resistance, from different times, places, and nations are recounted in this volume. The author explains that "While this is not a history of American Indians...the subjects were selected to provide variety in Indian backgrounds and culture, geographic areas and historic periods, and particular large-scale problems that led to crises and conflicts. Arranged chronologically, they help to convey in ordered sense a narrative outline of much Indian history." Although it was published thirty years ago, this book remains one of the best written and most readable books of its kind. Included are biographies of Hiawatha, King Philip, Pope, Pontiac, Tecumseh, Osceola, Black Hawk, Crazy Horse, and Chief Joseph.

Taylor, Marian W. Chief Joseph: *Nez Perce Leader*. New York, NY: Chelsea House Publishers; 1993.

110 pages. (North American Indians of Achievement). (secondary).

This is a well-written biography of Chief Joseph, the Nez Perce leader who attempted to lead his people peacefully from their homeland in Oregon's Wallowa Valley to Idaho, where the U.S. government ordered the Nez Perce to resettle. The journey became a flight from the U.S. Cavalry that pursued the Nez Perce for almost 2000 miles, culminating in an ambush near the Canadian border where the Nez Perce were seeking refuge with Sitting Bull. Chief Joseph spent the remainder of his years attempting to return his people to their homeland.

Yates, Diana. *Chief Joseph: Thunder Rolling Down from the Mountains*. Staten Island, NY: Ward Hill Press; 1992. 137 pages. (Unsung Americans). (upper elementary/secondary)

This biography of Nez Perce leader Chief Joseph describes his early years in the Wallowa Valley; his people's struggle to keep their homeland as white settlers invaded; the tragedy of the Nez Perce war and subsequent confinement to a reservation; and Chief Joseph's persistent efforts to return his people to their homeland in what is now Oregon. The author frequently quotes from Chief Joseph's own account of his life as revealed during the speech he delivered in Washington, D.C. in 1879, the authenticity of which is now questioned by some scholars. Overall, this book is well-researched and readable. Illustrated with archival photographs. Includes notes, a bibliography, a chronology, and an index.

NEZ PERCE NON-FICTION

Brown, Mark H. *The Flight of the Nez Perce*. New York, NY: G.P. Putnam's Sons; 1967. 480 pages. (secondary).

This is an account of the Nez Perce War and the unsuccessful flight of the Nez Perce to freedom in Canada in 1877. The author, a retired lieutenant colonel in the U.S. army, explains that he is not a historian and that "this study is not a history." Some of the book's conclusions are in disagreement with usual interpretations of the Nez Perce War; for example, the idea that Chief Joseph was not the real leader of the Nez Perce force. The author is critical of both Nez Perce and white narratives collected on the war, all of which he finds full of "faulty memories, personal bias, and prejudice." The book includes extensive notes, a bibliography, and an index.

Marrin, Albert. *War Clouds in the West: Indians and Cavalrymen 1860--1890*. New York: Atheneum; 1984. 220 pages. (upper elementary).

As the title indicates, this book focuses on military actions in the U.S.-Indian wars in the West (1860--90). The first chapter discusses traditional Plains lifeways, with much of the focus on men's activities. Subsequent chapters describe US attacks on the Cheyenne, Sioux, Nez Perce and Apache peoples, written mainly from a non-Indian point of view. Indian resistance, eventual defeat, and removal to reservations is sometimes movingly described. Though the book is overtly sympathetic to the plight of the Indians, "asides" throughout seem to assume that the reader relates more to white interests: "Best of all [the whites'] hunting rifles had telescopic sights that allowed them to knock a brave out of the saddle a half mile away." The term "brave" is used several times in the book. In one episode, Kiowa spirituality is belittled: "The Kiowas could easily have wiped out the small caravan...had their medicine man not heard an owl, his spirit helper. An owl had hooted, meaning, he said, that they must attack only the second group of whites to come along the road that day. Thus General Sherman kept his red hair thanks to a restless owl." These examples indicate a tendency to perpetuate an "us-and-them" mentality rather than seeking to bridge gaps in intercultural understanding. Illustrated with archival photographs, the book includes maps, a bibliography and an index.

Matthews, Leonard J.; Campion Geoff et al. *Indians*. Vero Beach, FL: Rourke Publications Inc.; 1989. 30 pages. (The Wild West in American History). (upper elementary).

This book traces the battles waged by various North American tribes and leaders---Red Cloud, Crazy Horse, Chief Joseph, Quanah Parker, and Geronimo---ending with the Battle of Wounded Knee. The text is generally sympathetic to Indians but some characterizations are harsh and stereotypical, for example: "Apaches were pitiless, crafty and distrustful, who fought the white men fearlessly." Illustrated with archival photographs and color illustrations, many of which concentrate on scenes of violence and show the Indians as aggressors rather than victims. Includes a chronology of events, 1680--1894.

Osinski, Alice. *The Nez Perce*. Chicago, IL: Children's Press; 1988. 47 pages. (A New True Book). (lower elementary).

This is a clearly written, easy to understand account of Nez Perce history and traditional lifeways. Some information seems to be lacking, for example, the type of weapons used for hunting or materials used in weaving. Photographs of contemporary Nez Perce show them only posed in traditional costume. Individuals are not identified by name.

Pollock, Dean; Pollock, Dean, illus. *Joseph: Chief of the Nez Perce*. Portland, OR: Binfords & Mort; 1950. 63 pages. (elementary).

This story of Chief Joseph and the Nez Perce focuses on their five battles with the U. S. soldiers as they attempted to flee into Canada. Includes black-and-white illustrations.

NEZ PERCE FICTION

Lesley, Craig. *River Song*. Boston, MA: Houghton Mifflin Company; 1989. 306 pages. (secondary) *.

In this sequel to *Winterkill,* Danny Kachiah (Nez Perce) and his seventeen-year-old son Jack experience disturbing visions after the death of Jack's mother. Eventually they contact a Native healer for help in interpreting their experiences. This beautifully written novel captures many aspects of contemporary Native culture through its vivid characters and descriptions of lifestyles and the landscape. It is a story about loss---personal loss and the loss of traditional culture---and about rebirth---connecting with self, the past, and with family. The novel effectively places fictional characters in real places and against historical events The descriptions of the effects of the flooding of Celio Falls to create the Dalles Dam on the Columbia River and on the salmon fishing culture are excellent and could be used in conjunction with non-fiction works about the history of the area.

Lesley, Craig. *Winterkill*. Boston: Houghton Mifflin Co.; 1984. 306 pages. (secondary/adult).

This contemporary novel centers around Danny Kachiah, a 34-year-old rodeo rider and occasional cowpuncher, who lives on the Umatilla reservation in Oregon. Danny, who is part Umatilla and as he says, "mostly Nez Perce," finds out that his ex-wife Loxie has died in Nebraska, where he finds his son Jack in an American Indian boarding school. Danny brings him back to the reservation and the two slowly grow closer while Jack learns about his Indian heritage. The narrative gives a picture of rodeo and reservation life, as well as some information about Nez Perce history and customs, such as burial preparation and hunting techniques. Some sexual passages. This book is part of a series.

O'Dell, Scott; Hall, Elizabeth. *Thunder Rolling in the Mountains*. Boston, MA: Houghton Mifflin; 1992. 128 pages. (upper elementary/secondary).

Chief Joseph's daughter, Sound of Running Feet, tells the story of the Nez Perce's flight from their homeland in the Wallowa Valley, their pursuit by the U. S. Army, and eventual surrender as they attempt to reach safety in Canada. Most characters are based on actual Nez Perce and are drawn from recollections of survivors. The manuscript was completed by Elizabeth Hall after Scott O'Dell's death.

Sanderson, William E. *Nez Perce Buffalo Horse*. Caldwell, ID: Books Demand UMI; 1991. 169 pages. (upper elementary/secondary).

> This story is set in what is now Montana in the 1700s, when the Nez Perce had recently acquired horses. Through the adventures of teenage Young Crow, who belongs to the first generation to grow up with horses, the reader learns how life changed for the Nez Perce after the acquisition of the horse. The author has done a creditable job of incorporating this anthropological information into an adventure story, but the literary style may not appeal to today's young reader. There are several instances of the use of the terms "squaw" and "warrior." A frontispiece map shows the locations of the action in the story. Includes black-and-white drawings.

Thomasma, Kenneth; Hundey, Eunice, illus. *Soun Tetoken, Nez Perce Boy*. Ninth printing of 1984 ed. Jackson, WY: Grandview Publishing Company; 1991. 190 pages. (upper elementary).

> The fictional adventures of Soun Tetoken, a Nez Perce boy, are set against his people's 1700-mile flight from vengeful U.S. Army attacks. Some cultural information on subsistence, crafts, and beliefs is included. Includes black-and-white illustrations, photographs, and maps. An epilogue gives additional history.

OKANAGAN TRADITIONAL STORIES

Okanagan Tribal Council; Edwards, Ken (Colville), illus. *How Food Was Given*. Penticton, B.C.: Theytus Books; 1984. 27 pages. (elementary).

> This retelling of an Okanagan story explains how food was given to the people. The story emphasizes the importance of generosity and a selfless nature, as exemplified by its animal and plant characters, and describes the history behind the Okanagan tradition of singing in thanks for food and for healing.

Okanagan Tribal Council; Edwards, Ken (Colville), illus. *How Names Were Given*. Penticton, B.C.:Theytus Books; 1984. 31 pages. (elementary).

> This retelling of an Okanagan story explains how the Great Spirit gave names and special tasks to all of the animals on earth. This delightful story examines the danger of a boastful nature and the charm of an eager heart. Includes black-and-white illustrations.

Okanagan Tribal Council; Edwards, Ken (Colville), illus. *How Turtle Set the Animals Free: An Okanagan Legend*. Penticton, B.C.: Theytus Books; 1984. 27 pages. (elementary).

> Black-and-white line drawings illustrate this Okanagan story that recounts how Turtle outwits Eagle, chief of all animals, and frees the Animal People who have been Eagle's slaves. "The legend...demonstrates that good leadership depends on wisdom and vision rather than physical force."

Robinson, Harry (Okanagan).; Wickwire, Wendy, ed. and comp. *Nature Power: In the Spirit of an Okanagan Storyteller*. Vancouver/Toronto, Canada: Douglas & McIntyre; 1992. 249 pages. (secondary).

> This collection represents a portion of stories related to the editor by Okanagan storyteller Harry Robinson. The narratives focus primarily on "nature power," described as "life-sustaining spirituality," and include stories about human encounters with power-helpers ("shoo-MISH"), interactions between individuals and their shoo-MISH, and healing others through shoo-MISH. These stories are written in a poetry-like form. Also includes references and a section of phonetic transcriptions of Okanagan words.

OKANAGAN NON-FICTION

Armstrong, Jeannette C. (Okanagan); Armstrong, Jeannette C., illus. *Enwhisteetkwa: Walk in Water*. Penticton, BC: Okanagan Indian Curriculum Project; 1982. 44 pages. (elementary).

> The story traces the life of a young Okanagan girl over the course of a year as we follow her and her people through their cycle of the seasons. The book contains much information on the traditional lifeways of the Okanagan such as food gathering and preparation, and games. The book also describes encounters with whites. Unfortunately the quality of the illustrations does not equal that of the text. Includes a glossary.

Armstrong, Jeannette (Okanagan); Edwards, Ken, illus. *Neekna and Chemai*. Canada: Theytus Books; 1984. 43 pages. (elementary).

> The seasonal life patterns of the Okanagan before contact are described by two young girls, Neekna and Chemai, living in what is now British Columbia. The importance of elders in transmitting cultural information to the younger generation is stressed.

OKANAGAN FICTION

Armstrong, Jeannette (Okanagan). *Slash*. Penticton, British Columbia: Theytus Books; 1985. 254 pages. (secondary).

> This is a coming-of-age novel about a young Okanagan, "Slash" Kelasket. The story focuses on Slash's early years growing up on a reserve in British Columbia; his emerging political sensitivity and cultural awareness; and his reconnection with the traditions of his people as he struggles to find his identity. The straightforward, first-person narrative captures the protagonist's reactions to the turbulent and confusing 1960s; and the rise of the American Indian Movement.

PAIUTE NON-FICTION

Stowell, Cynthia D. *Faces of a Reservation: A Portrait of the Warm Springs Indian Reservation*. West Salem, OR: Oregon Historical Society Press; 1987. 189 pages. (secondary) *.

> This excellent contemporary portrait of the Warm Springs Reservation in Oregon is presented in two parts. The first consists of photographs and thumbnail sketches of 52 individuals on the reservation---their varied lives, hopes, and fears. Occupations and interests include disc jockey, logger, sheriff, Indian Shaker Church, powwow dancing, and giveaways. The concerns of alcoholism and single-parent families are expressed. The second part includes an excellent history of the reservation, which encapsulates the history of U.S. Government-Indian relations, problems faced by the American Indian community, and the role of tribal government.

SAHAPTIN (WARM SPRINGS) NON-FICTION

Stowell, Cynthia D. *Faces of a Reservation: A Portrait of the Warm Springs Indian Reservation*. West Salem, OR: Oregon Historical Society Press; 1987. 189 pages. (secondary) *.

> See annotation under Paiute Non-Fiction.

SHUSWAP FICTION

Sawyer, Don. *Where the Rivers Meet*. Winnipeg, Manitoba: Pemmican Publications Inc.; 1988. 147 pages. (upper elementary/secondary) *.

> This powerful novel, set in Canada, is written from the viewpoint of Nancy Antoine, a 17-year-old Shuswap girl. Nancy and her Indian friends question the value of the

educational system, which they feel is unsympathetic, impersonal, rigid, and fails to prepare them for life. Offsetting this is the meaningful, individualized education Nancy receives from an elder of her tribe that gives her the inner strength to challenge the school administration. Her convictions inspire her fellow students to join her in pushing for change. Readers will find themselves engrossed in this action-filled novel.

UMATILLA

Lesley, Craig. *River Song*. Boston, MA: Houghton Mifflin Company; 1989. 306 pages. (secondary) *.

See annotation under Nez Perce Fiction.

Lesley, Craig. *Winterkill*. Boston: Houghton Mifflin Co.; 1984. 306 pages. (secondary/adult).

See annotation under Nez Perce Fiction.

WARM SPRINGS (See SAHAPTIN)

WASCO NON-FICTION

Stowell, Cynthia D. *Faces of a Reservation: A Portrait of the Warm Springs Indian Reservation*. West Salem, OR: Oregon Historical Society Press; 1987. 189 pages. (secondary) *. See annotation under Paiute Non-Fiction.

WY-AM NON-FICTION

McKeown, Martha Ferguson; McKeown, Archie, photog. *Come to Our Salmon Feast*. Portland, OR: Binfords & Morts; 1959. 78 pages. (elementary).

The book documents the last time that the Wy-am Indians celebrated their annual salmon harvest at Celilo Falls, Oregon. In 1959 this area was flooded for the Dalles Dam, necessitating the Wy-ams' re-location. Unfortunately, how the Wy-am reacted to their imminent removal is not discussed. Each aspect of the feast is illustrated with full-page black-and-white photographs. Though the non-Indian author has been adopted into the Wy-am tribe, a few stereotypical terms are used, such as "warriors and maidens" where "boys and girls" would suffice.

McKeown, Martha Ferguson; McKeown, Archie, photog. *Linda's Indian Home*. Portland, OR: Binfords and Morts; 1969, 1956. 79 pages. (upper elementary).

This book was written to counteract stereotypical images of American Indians and to record the 1950s lifeways of the Wy-am on the Columbia River in Oregon. The non-Indian author has been adopted by the Wy-am, yet a patronizing attitude underlies some of the descriptions. For example, Linda's mother proudly dresses her child like a white doll. The book, built around a series of appealing black-and-white photographs, describes daily activities (child-rearing, fishing, fish-processing) in a realistic, unromanticized way, sometimes comparing 1950s life with that of the past as recalled by older people.

YAKIMA NON-FICTION

Schuster, Helen. *The Yakima*. New York, NY: Chelsea House; 1990. 111 pages. Frank W. Porter III, Gen. Ed., Indians of North America. (upper elementary/secondary) * .

This book presents an overview of the pre-contact lifeways of the Yakima of the western part of the Columbia Plateau, in what is now south-central Washington State. It traces the changes to Yakima culture in the 18th and 19th centuries that resulted from contact and trade with Plains Indians, fur trappers and traders, white settlers, and missionaries. The book

includes information on the effects of the treaty of 1855, the establishment of the reservation system, the consolidation of formerly independent bands and tribes into the Yakima Nation, and the Dawes Act of 1887. The struggles of the Yakima to hold onto their land and resources in the present century are also discussed. The book highlights the devastating effects of the flooding of salmon fisheries on the Columbia River as the Dalles Dam and other hydroelectric projects were constructed. Includes a color photo spread illustrating the effects of trade on Yakima material culture, a bibliography, and the Yakima at-a-Glance. Well-illustrated with black-and-white photographs and drawings.

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

ARCTIC

ARCTIC TRADITIONAL STORIES

Nanogak, Agnes (Inuit); Nanogak, Agnes, illus. *More Tales from the Igloo*. Edmonton, Alberta, Canada: Hurtig Publishers Ltd.; 1986. 116 pages. (upper elementary/secondary) *.

> These stories are grouped into three sections: tales of birds and beasts, in which animals act like humans; tales of adventure, describing actions of epic heroes; and tales of sorrow and revenge, which illustrate the consequences of bad behavior and violent actions that go unpunished. The foreword gives information on Inuit life and the nature of Inuit stories and storytelling.

ARCTIC NON-FICTION

Baylor, Byrd; Ingram, Jerry (Choctaw), illus. *They Put on Masks*. New York, NY: Charles Scribner's Sons; 1974. 47 pages. (lower elementary).

> This book beautifully describes the forms and functions of masks among the Eskimo, Northwest Coast tribes, Iroquois, Navajo, Apache, Hopi, Zuni, and Yaqui. The book evokes the powerful feelings associated with masks and provides much descriptive information. It is important to note that many American Indians find depicting masks and using them for classroom activities offensive.

Boiteau, Denise; Stansfield, David. *Early Peoples: A History of Canada*. Markham, Ontario, Canada: Fitzhenry & Whiteside Ltd.; 1988. 64 pages. (upper elementary) *.

> Based on the first three programs of the Canadian television series, "Origins," which explores the history of the peoples of Canada up to 1885, the book is divided into three chapters: "A New World," "The First Nations," and "Lost Civilizations." Each chapter includes several units that begin with questions to consider and end with creative research activities and discussion questions. This book clearly explains the differences between evolution and creation, and asserts that these theories do not oppose one another.

Brown, Vinson. *Native Americans of the Pacific Coast*. Published as *Peoples of the Sea* by MacMillan (1977 ed.). Happy Camp, CA: Naturegraph Publishers; 1985. 272 pages. (secondary)

> The book describes lifeways (social organization, economy, religion) of selected tribes from the four culture areas along the Pacific Coast (Arctic, Subarctic, Northwest Coast, and California) during the period 1500--1700. Nine of the eighteen descriptions are followed by fictional stories intended to illustrate the spirit and essence of the people. The author runs a risk inherent in fictionalizing past societies---that of attributing thoughts and actions to the characters that may be alien or unlikely for people in that society. In one story, a young Kwakuitl girl questions the violence of one of her tribe's rituals. This pairing of fictional opinion with fact might lead the reader to feel that all aspects of the story are culturally accurate. Unfortunately, this combination of lists of facts with fictional stories fails to coalesce into a comprehensible introduction to the many cultures described. Lengthy appendices list Pacific Coast languages, material culture, and religious and social elements

of each group. Includes a useful bibliography.

Jones, Jayne Clark. *The American Indian in America*. Minneapolis, MN: Lerner Publications Company; 1973; Vol. I. 104 pages. (The In America Series). (secondary).

This is a comprehensive overview of the history and lifeways of the American Indian from pre-Contact to the late 1800s. A detailed introduction explains the term "prehistory" and what is known of paleo-Indians from research and archaeological findings on the North American continent. Subsequent sections describe subsistence areas, including the Arctic, the Northwest Coast, and the Great Plains. The book's final section describes conflicts between Indians and white settlers during the colonial period. Illustrated with black-and-white photographs, drawings, and maps. Includes index and additional information on tribes and language families.

Lund, Annabel; Kelley, Mark, photog. *Heartbeat: World Eskimo Indian Olympics*. Juneau, AK: Fairweather Press; 1986. 120 pages. (secondary) *

The World Eskimo Indian Olympics (WEIO) are competitions and demonstrations of Alaska Native music, dances, and games that have been held annually for over thirty years. In this unique festival, six Alaska Native groups are represented as they demonstrate and compete in traditional activities such as seal skinning, the blanket toss, the high kick, kayak races, and dances. This book documents the 1985 games---focuses on many individuals involved in organizing and participating in the games---and includes descriptions of each of the sporting events and dances. Much information on contemporary Alaska Indians and Eskimos is included in descriptions of people and places involved. The many black-and-white photographs of participants evoke the atmosphere of the games.

Morgan, Lael ed.; Morgan, Lael, photog. *Alaska's Native People*. Anchorage, AK: Alaska Geographic Society; 1979. 302 pages. (upper elementary/secondary).

This lavishly illustrated book from the Alaska Geographic Society "attempts to explain, in a few words, a few maps, and a lot of pictures, just who and where are the many vastly differing 'Native peoples' of Alaska." Organized into sections on the Inupiat; the Yup'ik; the Aleut; the Koniag, Chugach, and Eyak; the Athabascan; the Tlingit, Haida, and Tsimshian, the book also includes a section on urban Natives. The book gives useful background information and encourages the reader to seek more information on contemporary Alaskan Natives. Beautifully illustrated with many full-page color photographs of the Alaskan land and people, giving a good sense of contemporary life in the Arctic. Includes Important Dates in Native History, a separate wall map on "Alaska's Native Peoples, and an extensive bibliography.

Shemie, Bonnie; Shemie, Bonnie, illus. *Houses of Snow, Skin and Bone: Native Dwellings of the Far North*. Plattsburgh, NY: Tundra Books; 1989. 24 pages. (elementary/secondary) *.

This is a well-researched description of arctic dwellings made of snow (igloos), whalebone, skin, and sod, with step-by-step diagrams of their construction. An introductory note on climate and ecology indicates the types of material available. The book explains the ingenuity of these shelters and their biodegradability, with a brief mention of the types of housing in use today and the problems of pollution. Includes a list of sources.

Watson, Jane Werner; Howell, Troy, illus. *The First Americans: Tribes of North America*. New York, NY: Pantheon Books; 1980. 42 pages. (I Am Reading Book). (lower elementary).

This brief overview describes the lifeways of the people who lived in the Eastern Woodlands, Plains, Arctic, Northwest Coast, and Southwest. In an effort to cover so many different culture areas, the author oversimplifies, and delineations between culture areas are often unclear. Descriptions of male activities predominate. Includes black-and-white

illustrations.

Younkin, Paula. *Indians of the Arctic and Subarctic*. New York: Facts on File; 1991. 96 pages. (The First Americans). (upper elementary).

This book describes Native cultures from the Arctic and Subarctic regions. Illustrated with maps, drawings, and large colorful photographs, it covers such topics as history, ritual and religion, traditional stories, hunting and fishing, family life, travel, the role of women, music and poetry, and art. A section on modern life describes how old and new lifeways coexist, and how Arctic and Subarctic cultures continue to thrive. Includes an index.

Yue, Charlotte; Yue, David. *The Igloo*. Boston, MA: Houghton, Mifflin; 1988. 107 pages. (elementary/secondary).

The title of this volume is somewhat misleading since it provides information not only on igloos but also on the arctic environment, traditional Eskimo clothing, food, games, transportation, family, and community life. The final chapter, "Eskimo Today," notes the changes that have contributed to some erosion of traditional Native values and have introduced a lifestyle and products less suited to the rigors of the arctic environment. The information is well-researched and well-presented, with excellent diagrams showing the construction of houses and boats. Material culture is illustrated with black-and-white drawings.

ARCTIC FICTION

Parsons, Elsie Clews (ed); La Farge, C. Grant, illus. *North American Indian Life, Customs and Traditions of 23 Tribes*. Reprint of B.W. Huebsch Inc. 1922 ed. New York, NY: Dover Publications Inc.; 1992. 419 pages. (secondary).

Reprinted from the original 1922 edition, this book includes twenty-seven fictional narratives, written by anthropologists, about various North and Central American Indian cultures. The editor attempts to provide a more realistic view of American Indians than was currently available from popular literature; the resulting collection is uneven. Most of the stories present the culture from the inside; two that are drawn directly from American Indian sources are particularly successful. Others may leave the reader more confused than informed. Some of the attitudes and concepts are outmoded. The introduction, by A.L. Kroeber, refers to the cultures described in this collection as representing "a ladder of culture development...in...order of advancement," and speaks of an anthropologist and "his Indians." Notes on the various tribes give 1922 statistics, and accompanying bibliographies have not been updated.

ESKIMO (SEE INUIT)

INUIT (in Alaska the preferred term is Eskimo; in Canada, Inuit)

INUIT/ESKIMO BIOGRAPHIES

French, Alice (Inuit). *The Restless Nomad*. Winnipeg, Manitoba, Canada: Pemmican Publications, Inc.; 1991. 182 pages. (secondary) *.

This autobiography presents the life of Alice French (Masak), whose family lives in the Mackenzie Delta district of arctic Canada. The story begins when Alice's father, a trapper, picks her up from boarding school, where she had been taken after her mother contracted tuberculosis. Alice faces many new challenges returning to her family's traditional life, including learning her Native language (Inupeak) and customs. She describes daily life, her family's seasonal moves, and her two marriages, the last to a native of Ireland, where she and her children eventually go to live. Alice's story reveals the challenges faced by Native

people of the arctic, who adapt to a rapidly changing environment.

Green, Paul aided by Abbe Abbott; Ahgupuk, George Eden (Eskimo), illus. *I Am Eskimo: Aknik My Name*. Juneau, AK: Alaska Northwest Publishing Company; 1959. 85 pages. (secondary).

Paul Green (Aknik) tells of his life growing up in an Eskimo village in Alaska. Accompanying these remembrances are line drawings by Native Eskimo artist George Ahgupuk. The author describes such traditional activities as hunting, whaling, and making igloos, and shares anecdotes on subjects as varied as Eskimo games, kissing, and the Arctic. This informative and entertaining book, written in pidgin English as spoken by the author, may be difficult to read.

McClanahan, A. J. *Our Stories, Our Lives*. Anchorage, AK: The CIRI Foundation; 1986. 245 pages. (secondary).

This collection of interviews records the personal experiences and traditional stories of 23 Alaska Native elders from the Cook Inlet region. The unifying themes of the collection include: the flu epidemic of 1917 and 1918, the world wars, Alaska statehood, and the Alaska Native Claims Settlement Act. Their statements and private reflections are "reminders of the extraordinary pace of change for the Native people in Alaska." Includes an historical introduction by a linguist, and black-and-white portraits of each person interviewed. s/Eskimo/Arctic/bio

Senungetuk, Vivian and Tiulana, Paul. *A Place for Winter: Paul Tiulana's Story*. Lunenburg, VT: Meriden-Stinehour Press; 1987. 125 pages. (elementary/secondary) *.

This biography of Paul Tiulana, an Alaskan Eskimo from King Island in the Bering Sea, is compiled from interviews conducted from 1978 through 1979 by his friend and colleague, Vivian Senungetuk. Detailed captions and black-and-white photographs by Father Bernard R. Hubbard, a Jesuit explorer who lived on King Island in 1938 and 1939, accompany Tiulana's vivid recollections of childhood, family, and community. Includes an introduction and notes on the photographer.

Wilder, Edna; Mayhew, Dorothy, illus. *Once Upon An Eskimo Time*. Edmonds, WA: Alaska Northwest Publishing Company; 1987. 183 pages. (secondary)

One year in the life of Nedercook, a young Norton Sound Eskimo girl, is recreated here by the author, Nedercook's daughter. The book describes a typical year, circa 1868, in Nedercook's childhood, when she was around ten years old. This interesting and well-written account of a small portion of this remarkable woman's life is filled with information about Alaskan Eskimo life before the coming of whites. Illustrated with black-and-white drawings.

INUIT/ESKIMO TRADITIONAL STORIES

Coehlene, Terri; Reasoner Charles, illus. *Ka-ha-si and the Loon, an Eskimo Legend*. Mahwah, NJ: Watermill Press; 1990. 46 pages. (lower elementary).

This legend of the hero, Ka-ha-si, who became Earth Bearer, describes his adventures and explains the origin of earthquakes. The original source of the legend is not given. The story is followed by a 10-page section of factual information about Eskimo history and contemporary life, a list of important dates, and a glossary. Illustrated with full-color drawings in the legend section and photographs in the factual section.

DeArmond, Dale. *Berry Woman's Children*. New York, NY: Greenwillow Press; 1985. 40 pages. (elementary).

In Eskimo mythology, Berry Woman was told by Raven to look after all of the animals and birds on the earth. These brief retellings of Eskimo legends each concern an arctic animal; general information about each animal precedes the short story. Includes a glossary and a pronunciation guide. Sources for the stories are not cited.

DeArmond, Dale; DeArmond, Dale, illus. *The Boy Who Found the Light*. Boston, MA: Sierra Club (in conjunction with Little Brown); 1990. 61 pages. (lower elementary/upper elementary).

This retelling of three Inuit folktales explain the origins of natural phenomena (e.g. why there are long days and short days) or of cultural beliefs (e.g. why there is a relationship of mutual respect between humans and animals). No sources for the tales are given. The text is written in simple, unassuming prose, which young readers should find easy to understand. A glossary is provided at the beginning of the book. Beautiful black-and-white woodcuts illustrate every other page.

DeArmond, Dale; DeArmond, Dale, illus. *The Seal Oil Lamp*. Boston, MA: Little, Brown and Company; 1988. 32 pages. (lower elementary).

In accordance with the Eskimo practice of leaving behind people who cannot provide for themselves, this story describes how blind, seven-year-old Allugua is left behind when his family leaves for their annual fishing camp. He is saved by the kindness of little mouse people, who also give Allugua a magic hunting song with which to pay honor to the animals. No references are cited for this adaptation of an Eskimo folktale. A short glossary is included.

Keithahn, Edward L.; Ahgupuk, George Aden (Inuit), illus. *Alaskan Igloo Tales*. Anchorage, AK: Alaska Northwest Publishing Co.; 1974: 139. pages. (elementary/secondary).

This 1920s collection of 35 Inuit stories is retold in simple, lively English. Most of the stories involve supernatural or magical events, ranging from amusing to mysterious, from macabre to violent. Each story is illustrated with an attractive, full-page black-and-white drawing. An illustrated glossary identifies objects and animals related to Eskimo life.

Loverseed, Amanda; Loverseed, Amanda, illus. *Tikkatoo's Journey: An Eskimo Folk Tale*. Blackie & Son (London, England) 1990 ed. New York, NY: Peter Bedrick Books; 1990. 26 pages. (Folk Tales of the World). (lower elementary).

In this retelling of an Eskimo story, Tikatoo travels to the Sun to save his grandfather's life. A source for the story is not cited, and the degree of adaptation is unclear. Full-color illustrations tend toward stylized whimsical fantasy, in contrast to the facial expressions that often seem distorted or unnecessarily grim.

San Souci, Robert D.; San Souci, Daniel, illus. *Song of Sedna*. Garden City, NY: Doubleday and Co., Inc.; 1981. (elementary).

This adaptation of a Native story describes how an Eskimo girl is transformed into Sedna, the goddess of the sea, who helps fisherman and hunters. The source for this exciting, beautifully illustrated story is not cited. e/Eskimo/Arctic/legend.

INUIT/ESKIMO NON-FICTION

Alexander, Bryan and Cherry. *An Eskimo Family*. Reprint of 1979 ed. Minneapolis, MN: Lerner Publications Co.; 1985. 29 pages. (Families Around the World). (lower and upper elementary) *.

A contemporary fifteen-year-old Greenland Eskimo boy describes daily life in his village over the course of a year. This excellent work provides a real sense of Eskimo life as do the many color photographs. Also included are phonetic pronunciation of the proper names,

facts on Eskimos, and a map showing their geographic distribution.

Bennett, Allan C.; Flannigan, William E.; Hladun, Marilyn; Van Kampen, Vlasta illus. *Inuit Community*. First published as *Eskimo: Journey Through Time*, 1972 ed. Don Mills, Ontario: Fitzhenry & Whiteside; 1981. 64 pages. (elementary).

Naullaq, a young Inuit boy, describes his community of Segluk, located at the northern tip of Quebec. Short sections on family life, hunting, games, missionaries, and contemporary Inuit life are structured to include the segments "Did You Know?," a short list of facts; "Things to Do," suggested activities related to the text; and "Something to Think About," questions for discussion. Questions and activities are thoughtful, interesting, and adaptable to different age levels.

Burch, Ernest S.; Forman, Werner, photog. *The Eskimos*. Norman, OK: MacDonald and Co.; 1988. 125 pages. (secondary).

This ethnographic overview of Eskimo life, written by an arctic scholar, covers such topics as subsistence, transportation, art, mythology, and beliefs. Focus is on traditional life only. Color photographs (120 in all) illustrate the book. Includes a bibliography.

Ekoomiak, Norman (Inuk); Ekoomiak, Norman, illus. *An Arctic Childhood*. Oakville, Ontario, Canada: Chimo Publishing; no date. 38 pages. (elementary) *.

The author recalls his early life in Northern Quebec living with his family, including his grandfather. Each page of memories is illustrated by the author as he describes games he played as a child, hunting, building a kayak, and stories his grandfather told him. Translated into Inuktitut syllabics by Mrs. Sadie Hill.

Ekoomiak, Normee (Canadian Eskimo); Ekoomiak, Normee, illus. *Arctic Memories*. New York, NY: Henry Holt and Co.; 1990. 32 pages. (upper elementary/secondary).

A bilingual text in English and Inuktuit gives the artist/author's comments on his paintings and applique work depicting boyhood memories. Among the topics covered are games, igloos, Native spirits, and the Inuit version of Christianity. Additional notes describe the Eskimo today and Eskimo language and art. The book includes a brief description of the artist's life.

Hughes, Jill; Wilson, Maurice, illus. *Eskimos*. Rev. ed. New York, NY: Gloucester Press; 1984. 32 pages. (elementary) ?.

This is an easy-to-read text about Eskimos, in which the author states that "the old hunting life has gone, but they are still the same friendly people today." She then contradicts herself by describing all aspects of traditional life in the present tense: sea life, igloos, travel, whaling, stories and songs, and childhood. The writing is simplistic, causing inevitable generalizations, such as "All Eskimos love drumming and dancing." Includes color illustrations and graphics, a glossary and an index.

Planche, Bernard; Grant, Donald, illus. *Living With the Eskimos*. Ossining, NY: Young Discovery Library; 1988. 38 pages. (lower elementary).

This short book for young readers describes the homes, food, clothing, and everyday life of a Greenland Eskimo community. Information on traditional lifestyles is often interspersed with references to modern Inuit life, resulting in a confusing presentation. Includes information on animals of the Arctic and other "people of the snows."

Siska, Heather Smith. People of the Ice: *How the Inuit Lived*. Vancouver: Douglas & McIntyre, Ltd.; 1980. 47 pages. (upper elementary).

An informative guide to the Inuit people of the Arctic, this book includes information on the land and people, family, clothing, housing, food, hunting and fishing, beliefs and customs, and arts and crafts. A section on the effects of white encroachment describes the history of Inuit-white contact from the 17th century to the present, with information on the whaling industry, missionaries, traders, diseases, World War II, and indigenous cooperatives. Illustrated with many detailed black-and-white line drawings.

Smith, J. H. Greg. Eskimos: *The Inuit of the Arctic*. Vero Beach, FL: Rourke Publications, Inc.; 1987. 48 pages. (Original Peoples). (upper elementary) *.

This clearly written guide "tells the story of the Inuit---their history, their life-style today, and their future in the modern world." The book covers such topics as hunting; social life; the changes brought by missionaries, fur traders, and whalers; and the drastically different modern world of the Inuit. Particularly appealing is the book's emphasis on the recent history of the Inuit and their lives today, including the balance of traditional Inuit customs and lifeways with modern cultural influences and the future of the Inuit. Includes color and black-and-white photographs and illustrations, glossaries, bibliography, and index.

Steltzer, Ulli; Steltzer, Ulli, photog. *Building an Igloo*. Toronto, Ontario: Camdaen House Publications; 1991. 32 pages. (elementary) *.

This is a photographic description of how an Inuit father and son build a snow house. Today, Inuit live in Western-style houses, but still build igloos as temporary hunting shelters.

INUIT/ESKIMO FICTION

Andrews, Jan; Wallace, Ian, illus. *Very Last First Time*. New York, NY: Atheneum (Margaret K. McElderry); 1986. 28 pages. (lower elementary) *.

A contemporary Inuit girl goes mussel-collecting for the first time alone. This fascinating story describes an aspect of traditional life set against a contemporary background. The text and the beautifully detailed, full-color illustrations give the reader a real sense of life in the Ungava Bay region of northern Canada.

Damjam, Mischa; Wilkon, Jozef, illustrator. *Atuk*. English translation of 1964 Swiss ed. New York, NY: North-South Books; 1990. 26 pages. (lower elementary).

Five-year-old Atuk's dog is eaten by a wolf. Years later, Atuk avenges himself by killing the wolf but finds that this does not bring him happiness. This book offers no insight into American Indian or Eskimo cultural life. Includes full-color illustrations on every page.

Davis, Deborah; Labrasca, Judy, illus. *The Secret of the Seal*. New York, NY: Crown Publishers, Inc.; 1989. 57 pages. (elementary).

This is the story of Kyo, a young boy living in a small Eskimo settlement, who hopes to kill his first seal. Kyo finally encounters a seal, but is unable to kill the trusting animal and, instead, befriends it. The seal is at risk when Kyo's uncle visits to capture a seal for a zoo in the city. Includes black-and-white illustrations.

George, Jean C.; Minor, Wendell, illus. *Julie*. New York, NY: Harper Collins, 1994, 226 pages. (upper elementary/secondary).

In this sequel to *Julie and the Wolves*, teenage Julie returns to live with her father and his new white wife. The underlying theme of the novel is the struggle to maintain traditional Eskimo values in today's world. Julie's father domesticates musk ox for their fleece. The

wolves (Julie's friends) represent a threat to the herd, and will be shot if they hunt in the area. Julie's efforts to find a way to save the wolf pack from destruction are the main action of the book. A fair amount of cultural information is presented, such as activities at fishing camp, building a storm shelter, basketmaking, and a description of a whale festival, as well as interesting descriptions of wolf behavior. Includes attractive black-and-white illustrations.

George, Jean C. *Julie of the Wolves*. New York, NY: Harper C Child Books; 1972. 180 pages. (upper elementary/secondary) *.

Thirteen-year-old Mijax (Julie) runs away from her young husband in Barrow, Alaska to join her pen pal in San Francisco. Lost in the Alaskan wilderness, she befriends a pack of wolves remembering her father's story that he had been fed by wolves when he was without food while on a hunt. Through her father's teachings and the wolves' friendship, she survives the harsh arctic conditions and becomes committed to living the traditional Eskimo life.

Houston, James; Houston, James, illus. *Frozen Fire: A Tale of Courage*. New York, NY: Macmillan Child Group; 1981. 160 pages. (upper elementary/secondary).

In this exciting adventure story set in Baffin Island, Canada, Matthew Morgan, a thirteen-year-old white boy, and Kayak, his Eskimo friend, are lost in the tundra. In the course of their many mishaps, the differences between the boys' values become apparent. For instance, Kayak places more value on the flint for fire-making than on the gold they discover. Includes black and white illustrations.

Houston, James. *Tikta'Liktak: An Inuit-Eskimo Legend*. San Diego: Harcourt Brace, Jovanich; 1990. 64 pages. (upper elementary).

In this retelling of an Inuit-Eskimo story, young Tikta'Liktak is carried off on a drifting ice floe to a deserted island where he struggles to survive. No original source for this exciting, well-told story is cited. Includes black-and-white illustrations.

Houston, James; Houston, James, illus. *Akavak: An Inuit-Eskimo Legend*. San Diego, CA: Harcourt, Brace, Jovanich; 1968. 80 pages. (upper elementary).

This retelling of an Inuit adventure story describes Akavak's and his grandfather's exciting, obstacle-filled journey to visit the grandfather's brother. The story is well told, and its fast-moving action is interspersed with long periods of anxious waiting. Includes black-and-white drawings.

Houston, James; Houston, James, illus. *The White Archer: An Inuit Eskimo Legend*. New York, NY: Harcourt, Brace, Jovanovich; 1990. 96 pages. (upper elementary/secondary).

In this fast-paced coming-of-age Eskimo story, young Kungo loses his family to avenging Caribou Indians. The main action of the story centers around his years of preparation to avenge his family's death. Under the tutelage of knowledgeable old Ittuk and his wife, he learns to become a hunter and bowman. Kungo eventually realizes the senselessness of revenge and instead befriends the Caribou. No source is cited for the original Eskimo story. Includes black-and-white drawings.

Houston, James; Houston, James, illus. *The Falcon Bow: An Arctic Legend*. New York, NY: Margaret K. McElderry Books; 1986. 96 pages. (upper elementary/secondary).

In this sequel to *The White Archer*, Kungo brings his sister and her husband back to his island home to visit Ittuk and his wife, Luvi Luvi La. Includes black-and-white illustrations.

Luenn, Nancy; Waldman, Neil, illus. *Nessa's Fish*. New York, NY: Atheneum; 1990. 27 pages. (lower elementary).

> Nessa, a young Eskimo girl, saves her sick grandmother when they are forced to spend the night alone and unsheltered on the tundra. Appealing, full-color illustrations may compensate for what appears to be an unrealistic story. The reader learns little about Eskimo culture.

Munsch, Robert (Eskimo); Kusugak, Michael; Krykorka, Vladyana, illus. *A Promise is a Promise*. Toronto, Canada: Annick Press; 1988. 28 pages. (lower elementary).

> This contemporary story set in the arctic is about a family's outwitting the Quallupillug, undersea monsters, who pull unaccompanied children through the ice. This well-written story is based on an idea from the Eskimo author's childhood. Excellent, full-color illustrations depict many details of modern life.

O'Dell, Scott. *Black Star, Bright Dawn*. Boston, MA: Houghton, Mifflin Company; 1988. 134 pages. (upper elementary/secondary).

> Bright Dawn, an Alaska Eskimo girl in her late teens, replaces her disabled father as representative of the town of Ikuma in the annual Iditarod dog-sled race. Though the major part of the story concerns the mishaps of the race, limited cultural information is included on such topics as the clash between traditional and Christian beliefs, Eskimo stories, and igloo building.

Rogers, Jean; Munoz, Rie, illus. *Runaway Mittens*. New York, NY: Greenwillow Books; 1987. 20 pages. (lower elementary).

> This is a contemporary, simple story about an Eskimo boy, Pica, and his mittens, which always seem to go astray. Appealing full-color illustrations reveal some details of contemporary and traditional life.

Sage, James; Flather, Lisa. *Where the Great Bear Watches*. New York, NY: Viking; 1993. 25 pages. (lower elementary).

> This simply written story for very young readers is about a young Inuit boy who paddles his kayak and sings joyfully to the birds, fish, and the great bear. While not a good source of information on Inuit culture, the story is beautifully illustrated with bold, colorful paintings of the animals, landscape, and people of the north. e/Arctic/Inuit/fic.

Sis, Peter; Sis, Peter, illus. *A Small Tale from the Far Far North*. New York, NY: Alfred Knopf; 1993. 30 pages. (elementary).

> Jan Welzl, a Czechoslovakian folk hero, supposedly traveled overland across Siberia from Central Europe in the late 1800s. The author has taken a portion of this folk tale and embellished it. The result is this richly illustrated story of the explorer Welzl and of the Eskimos who save his life and become his friends and teachers. The highly stylized drawings and sparse text depict Welzl's adventures in the arctic, but are probably more fictional than factual. Although a charming book, it is not recommended as a source of information on Eskimos.

Steiner, Barbara; Mayo, Gretchen Will, illus. *Whale Brother*. New York, NY: Walker and Company; 1988. 25 pages. (lower elementary).

> This is a touching story about Omu, an Eskimo boy, and what helps him become a successful carver and musician. Described as "stillness," this skill provides the time necessary to capture the spirit of what the artist seeks to express. Includes beautiful

full-color illustrations.

Turner, Bonnie. *The Haunted Igloo*. Boston, MA: Houghton Mifflin; 1991. 152 pages. (upper elementary).

> In this coming-of-age story set in Canada's Northwest Territories in the 1930s, Jean Paul, a recently arrived ten-year-old French-Canadian boy, eventually wins acceptance from a group of Eskimo boys. The Eskimo aspects are secondary in this "white frontier family" story. A small amount of cultural information on Eskimo life is included, for instance, a description of the interior of an igloo.

INUPIAQ BIOGRAPHIES

Blackman, Margaret B. *Sadie Brower Neakok: An Inupiaq Woman*. Seattle, WA: University of Washington Press; 1989. 274 pages. (secondary) *.

> This life history based on audio-taped interviews with 71-year-old Sadie Brower Neakok gives fascinating glimpses into Native Alaskan life during this century. Sadie straddles two worlds. Her caring, compassionate nature and her bicultural background (Eskimo mother, white father) make her a valuable interpreter of the new ways introduced into her Northern Alaskan community. Her lifetime of service to that community as teacher, public health worker, and, finally, magistrate, give her an insider's perspective on the problems brought by modernity, particularly the application of the U.S. legal system in a traditional society. At the same time, Sadie fulfills the traditional role of wife and mother, making mukluks, parkas, tents and boat covers, processing fish at fish camp, and performing the duties of a whaler's wife. The author adds informative notes, explaining aspects of Alaskan history and life, such as whaling practices. Short excerpts from other writers, including Sadie's father, are included. An interesting description of the process of recording a life history is contained in the appendix. Incudes a bibliography, notes, maps, black-and-white photographs, and index.

INUPIAQ NON-FICTION

Brown, Emily Ivanoff (Inupiaq Eskimo). *The Roots of Ticasuk: An Eskimo Woman's Family Story*. Revised 1974 ed. Anchorage, AK: Alaska Northwest Publishing Company; 1981. 107 pages. (secondary).

> Through the retelling of stories handed down orally from generation to generation, this book traces the history of the people of Unalakleet, an Eskimo community on the Bering Sea Coast. The author, Ticasuk, herself an Inupiaq, recounts the origins of her people and follows this legend with stories from the more recent past. She wrote with the purpose of helping her descendants "know who their people are." The stories contain interesting and valuable information on the feelings of the Inupiaq Eskimos as they experienced contact with Russians, and later Americans; practiced female infanticide; and dealt with other hardships. Unfortunately, time periods are not specified for the stories of the more recent past, and this can be confusing. Includes an Eskimo-English glossary.

Kendall, Russ; Kendall, Russ, photographer. *Eskimo Boy: Life in an Inupiaq Eskimo Village*. New York, NY: Scholastic Inc.; 1992. 40 pages. (elementary) *.

> This photo essay describes life for seven-year-old Norman Kokeok, an Inupiaq Eskimo who lives in the village of Shishmaref on a small island off the northwest coast of Alaska. Illustrated with large color photographs. Includes a short glossary of Inupiaq words and a brief description of modern-day Eskimos and Alaska.

INUPIAQ FICTION

George, Jean C. *Water Sky*. New York, NY: Harper C Child Books; 1989. 224 pages. (upper elementary/secondary) *.

> Lincoln Stonewright, an upperclass teenager from New England, goes to Barrow, Alaska to join an Eskimo whaling crew in the hope of finding his Uncle Jack. Lincoln's powerful experiences in the Arctic force him to confront many complex issues, such as the racism he encounters from being a "tanik" (white), the clash between Eskimo whaling rights and environmentalists' concerns for the endangered whales, and the challenge faced by Alaskan youth in balancing traditional and modern Inupiat culture. A well-written and engaging book with much detailed information on whales, whaling, and the arctic environment. Includes an Inupiat glossary and pronunciation guide.

YUPIK TRADITIONAL STORIES

Sloat, Teri, author and illustrator. *The Eye of the Needle: Based on a Yupik Tale as told by Betty Huffman*. New York: Dutton's Children's Books, 1990. 30 pages. (elementary).

> A grandmother tells her young grandson Amik that he is now big enough to hunt for food. He can't resist tasting his catch and returns home with his belly full, his hands empty, and his body too big to fit into the sod hut. This charming story tells how Grandmother helps Amik with a little magic from her ivory needle. Beautifully illustrated with large color pictures.

YUPIK NON-FICTION

Fienup-Riordan, Ann. *Eskimo Essays: Yup'ik Lives and How We See Them*. New Brunswick: Rutgers University Press; 1990. 261 pages. (secondary).

> This collection of easy-to-read, scholarly essays attempts to dispel popular misunderstandings and stereotypes commonly associated with Eskimos by "detailing Yup'ik exceptions to the Eskimo rule." Topics include diversity among the arctic Eskimos; meaning and symbolism of Yup'ik masks and dance; missionary/Eskimo encounters; the influence of Russian Orthodox religion on Yup'ik culture; warfare; Eskimo law; and continuity and change in Yup'ik culture. Illustrated with black-and-white photographs. Includes a list of references and an index.

Jenness, Aylette; Rivers, Alice (Yup'ik).; Jenness, Aylette, photog. *Two Worlds: A Yup'ik Eskimo Family*. Boston, MA: Houghton Mifflin, 1989. 84 pages. (elementary/secondary) *.

> This contemporary story describes the daily life of a Yup'ik family in a small Alaskan town on the Bering Sea. First-person accounts by representatives of three generations recall the changes of the past fifty years and indicate the importance of maintaining tradition in the family. Includes black-and-white photographs, a bibliography, and a resource list.

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

PLAINS

PLAINS TRADITIONAL STORIES

Bierhorst, John ed.; Curtis, Edward S., photog. *The Girl Who Married a Ghost*. New York, NY: Macmillan Child Group; 1984. 113 pages. (elementary/secondary).

> This collection contains nine of the 350 tales collected by photographer Edward S. Curtis (1868--1952). These tales represent sacred origin stories, ghost stories, trickster tales, and non-sacred campfire tales. The book is organized by geographic area---Plains, Northwest Coast, and California---each with a short introduction. The book is illustrated with Curtis' photographs. Curtis has been criticized for "staging" his subjects, creating culturally inaccurate portraits. Bierhorst has edited these tales into simple, easy prose.

Burland, Cottie; Revised by Marion Wood. *North American Indian Mythology*. Revised 1965 ed. New York, NY: Peter Bedrick Books; 1985. 144 pages. (The Library of the World's Myths and Legends). (secondary).

> This is a profusely illustrated survey of American Indian mythology. The introduction discusses the origins of North American Indians with brief descriptions of traditional culture of the various geographic areas. Other sections relate traditional stories from the Inuit, Cree, Navajo, Pueblos, and peoples of the Northwest Coast, the Plains, and the Southeast. The final section briefly discusses the impact of European contact on traditional cultures. Not a useful source for information on the continuing influence of oral history and traditional literature on the lives of contemporary Indian people. Includes a list of "Chief Gods and Spirits of North America," a reading list and an index. The book is illustrated with black-and-white and color photographs and illustrations; among these are drawings of false-face masks and sand paintings--- items that are sacred to their respective cultures---and it is often considered disrespectful to publish images of this type of material culture.

Clark, Ella C. *Indian Legends from the Northern Rockies*. Norman, OK: University of Oklahoma Press; 1966. 350 pages. (Civilization of the American Indian; v. 82). (secondary).

> Original sources are cited in this collection of 121 traditional stories, personal narratives, and historical traditions from thirteen tribes of the Northern Rockies. The stories are arranged by language group, each section preceded by a brief historical note on the tribes represented. This valuable, clearly written resource includes source notes, a bibliography, and an index.

Connolly, James E., comp; Adams, Andrea, illus. *Why the Possum's Tail is Bare and Other North American Indian Nature Tales*. Owings Mills, MD: Stemmer House; 1985. 64 pages. (upper elementary)
*.

> Sources are cited for these thirteen animal legends collected from eight tribes. The introduction provides a brief overview of the lifeways of the eight tribes represented, and each story is preceded by a paragraph discussing some of the characterisfics of the animals and supernatural beings in the tales. The language of the stories is simple and accessible for young readers. Appealing, realistic drawings.

Gilmore, Melvin; Schellback, Louis, illus. *Prairie Smoke*. Re-edition of 1920 Columbia University Press ed. St. Paul, MN: Minnesota Historical Society Press; 1987. 225 pages. (secondary).

> The ethnobotanist author intended this book (first published in 1929) to be an introduction to the ecology and culture of the Plains. The major part of the book consists of traditional tales about plants, animals, and people. These are interwoven with discussions of such topics as how Indians made paints and the meaning of personal names in Plains Indian society. The American Indian "caretaker" approach to nature is contrasted with a destructive, manipulative attitude of non-Indians. Includes a bibliography and an index.

Goble, Paul; Goble, Paul, illus. *Buffalo Woman*. New York, NY: Macmillan Publishing Company; 1984. 28 pages. (elementary).

> This Plains legend explains how buffalo and people are related, and the importance of the buffalo as a source of life. A young hunter marries a female buffalo in the form of a woman. When his people reject her, she returns to the Buffalo Nation with their son. The hunter follows but must pass tests to become a member of the Buffalo People. The author explains that telling these stories "had power to strengthen the bond with herds, and to encourage the herds to continue to give themselves so that the people could live." Beautifully illustrated.

Goble, Paul; Goble, Paul, illus. *Crow Chief*. New York, NY: Orchard Books; 1992. 27 pages. (elementary)*.

> Falling Star, the Savior, shows Plains Indian hunters how to outwit Crow, whose loud calls frightened the buffalo away, leaving the people hungry. This charming and beautifully illustrated Plains legend explains how crow's feathers turned from white to black as a reminder from the Creator to share and live together like relatives. Sources for the story are cited and an author's note describes buffalo hunting prior to the introduction of the horse.

Monroe, Jean Guard; Williamson, Ray A.; Carlson, Susan Johnston, illus. *First Houses: Native American Homes and Sacred Structures*. Boston, MA: Houghton Mifflin Company; 1993. 147 pages. (upper elementary/secondary).

> This is a collection of legends associated with American Indian houses and sacred structures from the temperate zone of North America. Stories about the Plains tipi, Iroquois longhouse, Navajo hogan, and a variety of other house types show how the patterns for these ancient dwellings set the pattern for homes of today. Most of the stories were collected directly from Indian storytellers and were originally published in scholarly books and journals "reduced to lifeless prose." The authors have presented the stories here "in a form that we hope conveys more of the liveliness of the original telling."

Monroe, Jean Guard; Williamson, Ray A.; Sturat, Edgar, illus. *They Dance in the Sky: Native American Star Myths*. Boston, MA: Houghton Mifflin; 1987. 118 pages. (upper elementary/secondary) *.

> This book is a well-documented presentation of American Indian star stories. The first two chapters compare various legends about the Pleiades and the Big Dipper. The rest of the book is arranged by tribe or region--Southwest, Pawnee, Plains, California, Northwest Coast, Southeast. An introductory paragraph to each story provides a brief outline of the tribe's history. Where available, explanations are suggested as to how events described in the stories might relate to the seasonal movement of the stars. A bibliography provides sources (generally scholarly papers) for each story presented. The preface notes that legends reinforced behavioral standards for the people. It also explains that the stories are meant to be read aloud, since a certain quality is lost when an oral text is set down in print. Black-and-white drawings. Includes an index and a glossary with a pronunciation guide.

PLAINS NON-FICTION

Bains, Rae; Baxter, Robert, illus. *Indians of the Plains*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

> This book focuses on traditional Plains Indian ceremonies and material culture---housing, clothing, decoration---while it lacks information on family life, social organization, and the sacred significance of the ceremonies. The effects of the horse, the railroad, and the extermination of the buffalo are described, but the devastation brought on by European-introduced diseases is not mentioned. Contemporary life is not covered. Text and illustrations are simplistic and stereotypical.

Boiteau, Denise; Stansfield, David. *Early Peoples: A History of Canada*. Markham, Ontario, Canada: Fitzhenry & Whiteside Ltd.; 1988. 64 pages. (upper elementary) *.

> Based on the first three programs of the Canadian television series, "Origins," which explores the history of the peoples of Canada up to 1885, this book is divided into three chapters: "A New World"; "The First Nations"; and "Lost Civilizations." Each chapter includes several units that begin with questions to consider and ends with creative research activities and discussion questions. This book clearly explains the difference between evolution and creation, and asserts that these theories do not oppose one another.

Brandt, Keith; Guzzi, George, illus. *Indian Homes*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary).

> This book describes the house types of various regions (Plains, Woodlands, Southeast, Southwest) and the factors that influenced the types of housing: climate, building materials, length of time dwelling was used, tribal customs, and lifeways. There is no discussion on contemporary housing nor the roles of the above factors for Indians today. The book contains generalizations such as: "A belief shared by all tribes was...."

Brandt, Keith; Guzzi, George, illus. *Indian Festivals*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

> This book gives brief descriptions of the festivals held by American Indians in the Eastern Woodlands (Iroquois, Algonquian), Southeast (Muskogee), Plains, Southwest (Pueblo), California, and Northwest Coast regions. The book uses the word "braves" and includes generalizations and stereotypes about Native peoples, such as "The Indians who lived in California did not hunt or farm. They lived entirely on acorns that were gathered from trees. But while their lives were easy and peaceful, their festivals were almost totally concerned with death."

Brown, Vinson; Shearer, Tony (Sioux), illus. *Voices of Earth and Sky, the Vision Life of the Native Americans and their Culture Heroes*. Harrisburg, PA: Naturegraph; 1976. 177 pages.(secondary) ?.

> This book describes the author's frankly personal perspective on American Indian beliefs such as the relationship between subsistence and religion and learning to understand and reach the spirit. He states: "If we dig deep enough to find the eternal power of the spirit that is within us, we can find the strength to learn from our mistakes and finally overcome them." Chapters 5--10 deal with American Indian culture heroes. Subsequent chapters concern a Sioux youth's vision quest; the visions of Black Elk, Wishram, and Crazy Horse; and the author's personal vision quest experience. The final chapter is an imaginary conversation between Quetzalcoatl and King Arthur. Introduced along the way are such topics as Aikido-dynamic relaxation, and a discussion of the "outsider" scientific approach of anthropologists versus that of the author, who attempts to understand through personal experience. It is doubtful this personal account by a non-Indian provides reliable cultural information.

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West*. New York, NY: Holt & Co.; 1991; c1970. 512 pages. (secondary) *.

> The Western tribes' displacement from their lands, confinement to reservations, and the consequent destruction of traditional culture are carefully and compassionately recounted in this compelling and highly readable history (1860--1890). Unlike most other histories covering this topic, the book presents the events as experienced by the victims. The main sources for the history are official records of U.S.-Indian treaty councils and meetings. The reasonableness and humanity expressed by the American Indian spokesmen during these encounters, as recounted here, do much to counter the stereotype of "ignorant" or "savage" Indians, and the courageous spirit they reveal evokes admiration and respect. Chapters are arranged chronologically, each devoted to a particular tribe or campaign. The final chapter describes the growth and significance of the Ghost Dance movement and the Battle of Wounded Knee. A map shows the location and dates of the main actions. Sources are cited in the extensive notes. Archival photographs, bibliography and index are included.

Brown, Dee. Erlich, Amy, adapter. *Wounded Knee: An Indian History of the American West*. New York, NY. Henry Holt & Co.; 1993; c. 1970, 1974. 202 pages * (upper elementary/secondary).

> This adaptation for young readers of *Bury My Heart At Wounded Knee* tells the moving story of the defeat and dispossession of the Western tribes, 1860--1890, ending with the Battle of Wounded Knee. Dee Brown's account of these events, told from the viewpoint of the victims, has been successfully translated into a simpler, abbreviated version that retains the powerful impact of the original. Notes indicate sources. Illustrated with archival photographs and maps. Includes a list of the names of various months (e.g. Moon of the Greening Grass) for selected tribes, a bibliography, and an index.

Campbell, Maria; Tate, Douglas and Twofeathers, Shannon, illus. *People of the Buffalo: How the Plains Indians Lived*. Vancouver, B.C.: J.J. Douglas Ltd.; 1976. 47 pages. (elementary) *.

> A simple yet very informative reference on Plains Indian life before and during contact with white settlers. Topics covered include language, beliefs and ceremonies, shelter, family, food, clothing, and warfare. These sections are accompanied by detailed black-and-white illustrations depicting Plains activities and objects. A short epilogue mentions contemporary Indian issues.

Davis, Christopher; Wilson, Maurice, illus.; Thompson, George, illus. *Plains Indians*. U.S. version of 1977 (United Kingdom) ed. New York, NY: Gloucester Press; 1978; c1977. 32 pages. (The Civilization Library). (upper elementary/secondary).

> This succinctly presented account of Plains Indian life, focusing on anthropological rather than historical aspects, covers subsistence, family life, housing, raiding, and the Sun Dance. A section on contemporary life is included. Good full-color illustrations.

Engel, Lorenz. *Among the Plains Indians*. Reprint of 1970 ed. Minneapolis, MN: Lerner Publications Company; 1978. 107 pages. (Nature and Man). (secondary).

> This is an account of a fictional expedition based on information gathered during the travels of Prince Maximilian and George Catlin along the Missouri River during the 1830s. Each brief section is illustrated with a painting by George Catlin or Karl Bodmer. Included are episodes among several American Indian tribes---the Sioux, Mandan, Crow, and Blackfoot. Incidents described include various dances and ceremonies, hunting, game playing, warfare, and other traditional activities. Includes an index and a section on tribes and language families.

Fichter, George S.; Farquharson, Alexander, illus. *How the Plains Indians Lived*. New York, NY: David McKay Company, Inc.; 1980. 121 pages. (upper elementary/secondary) ?.

This book describes the pre-Contact lifeways of Plains Indians. Short paragraphs give information on the principal tribes followed by chapters with titles such as "Tepee Towns," The Best-Dressed Indian," and "Gone, like the Buffalo." Contains some inaccurate information. For example, the author incorrectly describes the meaning of the Ghost Dance: "...all Indians must learn to live at peace with the whites and to forget forever their old ways." Illustrated with black-and-white drawings. Includes a bibliography.

Freedman, Russell. *Buffalo Hunt*. New York, NY: Holiday House; 1988. 52 pages. (upper elementary/ secondary).

This well-researched and well-written book examines the importance of the buffalo in the daily life and lore of the various Plains tribes and the complexities of trade with European settlers. The book is illustrated with reproductions of turn-of-the-century paintings and drawings by such artists as George Catlin and Karl Bodmer. The book's ending perpetuates the myth that Plains Indians have disappeared.

Goble, Paul; Goble, Paul, illus. *Beyond The Ridge*. New York, NY: Bradbury Press; 1989. 27 pages. (lower elementary).

This sensitive treatment of death and the afterlife is based on a Plains Indian view of the Spirit World, a fertile and beautiful land of buffalo, birds, and butterflies. The author/illustrator cites sources for the ideas presented and the material culture depicted. Contains full-color illustrations.

Goble, Paul; Goble, Paul, illus. *Brave Eagle's Account of The Fetterman Fight*. Reprint of 1972 Pantheon ed. Lincoln, NE: University of Nebraska Press; 1992. 60 pages. (elementary) *.

This is an account of the U. S. Army's failed attempt to protect the Bozeman trail for white gold miners against the powerful Sioux and Cheyenne, who were determined to prohibit use of the trail because it passed through some of their best hunting grounds. Led by Red Cloud, war chief of the Oglala Sioux, the Indians killed 82 soldiers in what was, up until that time, the Army's worst defeat by the Indians. The author presents the story of this confrontation from the Indian perspective by drawing on the published Indian accounts and extracting Red Cloud's words from his recorded speeches. A background section and conclusion are helpful in providing context for the story. Full-color illustrations.

Goble, Paul; Goble, Paul, illus. *Red Hawk's Account of Custer's Last Battle: The Battle of the Little Bighorn 25 June 1876*. Reprint of 1969 ed. Lincoln, NE: University of Nebraska Press; 1992. 59 pages. (elementary).

This is an account of the 1876 Battle of Little Bighorn in which General Custer and his men were overcome by the Sioux and Cheyenne. The author notes that "Red Hawk is not a real person, his `account' is based on the published statements of both Sioux and Cheyenne participants in the Battle of Little Bighorn." Beautiful color illustrations.

Grisham, Noel; Warren, Betsy, illus. *Buffalo and Indians on the Great Plains*. Austin, TX: Eakin Press; 1985. 36 pages. (elementary).

This is a simply written description of the importance of the buffalo to Plains Indians. The book explains how buffalo were hunted before and after the introduction of the horse; their uses for food, housing, clothes, and ornaments; the significance of the white buffalo; and the meaning of the buffalo dance. The last page incorrectly implies that both the buffalo and the Indians' oral traditions are extinct. Illustrated with black, white, and red drawings. Includes "some words to know" and a short bibliography.

Hall, A. Joan; Hall, Kenneth M.; Worthington, J. Stanley. *Indians of the Plains*. Vancouver, BC:

Fitzhenry & Whiteside Limited; 1972. 64 pages. (upper elementary).

Short chapters on traditional Plains Indian life (for example, the horse, clothing, warfare, dances and ceremonies) are interspersed in a fictionalized account of a contemporary Canadian family's trip to the Calgary Stampede, an annual rodeo. The young Canadian boy Paul becomes friends with a Blackfoot boy named Johnny and their relationship is used as a vehicle for conveying information about Plains history and culture. Each chapter contains suggested activities or questions for discussion, some of which seem inappropriate or without clear purpose. For example, the suggested activity following Johnny's retelling of a Blackfoot story heard from his grandfather is "Rewrite this story giving it an exciting but different ending." Following a drawing of a Plains Indian on horseback, apparently ready to ride into battle, the suggested activity is "Imagine that you had actually seen an Indian similar to the one in the sketch. Write a letter to a friend describing what you saw." Illustrated with two-tone drawings and archival photographs.

Hofsinde, Robert (Gray-Wolf); Gray-Wolf, illus. *Indian Costumes*. New York, NY: William Morrow and Company; 1968. 94 pages. (upper elementary).

This simple reference on the traditional dress of various American Indian tribes makes distinctions between clothing used for everyday purposes, warfare, and ceremonial occasions. While the author uses the word "costume," more appropriate would be the terms "clothing," "dress," and "regalia." Stereotypical Indian dress is a popular "costume" for Halloween and western movies. Includes detailed black-and-white illustrations.

Hofsinde, Robert; Hofsinde, Robert, illus. *Indian Warriors and their Weapons*. New York, NY: William Morrow & Co.; 1965. 96 pages. (upper elementary).

The weapons, fighting methods, clothing, and charms worn for battle of seven representative tribes---the Ojibwa, Iroquois, Sioux, Blackfeet, Apache, Navajo, and Crow---are the focus of this book. There is very little discussion of the causes for warfare, or the historical context in which wars were fought. Illustrated with black-and-white ink drawings of traditional dress and weapons.

Hook, Jason; Hook, Richard, illus. *The American Plains Indians*. Reprint of 1985 ed. London, England: Osprey Publishing Limited; 1991. 47 pages. (Windrow, Martin, Men-at-Arms Series). (secondary).

Though part of a series devoted to warfare, this volume also covers the ecology of the Plains, buffalo hunting techniques, and the many products obtained from the buffalo. Housing, social organization (particularly warrior societies), religion, ceremony, medicine, and the vision quest are also covered. The introduction notes that information is presented in a generalized form but indicates that differences exist among the Plains tribes. The topic of Indian-white warfare is not included, though the effect of the horse and firearms on warfare among Indian tribes is discussed, and pre- and post-horse war customs are compared. This fact-filled book resembles a textbook and would serve as a good reference, although some of the language is outdated and inappropriate; e.g. "brave," "the red man," and "costume." A center section of color plates depicts typical dress of various groups. Contains archival photographs.

Jones, Jayne Clark. *The American Indian in America*. Minneapolis, MN: Lerner Publications Company; 1973; Vol. I. 104 pages. (The In America Series). (secondary).

This is a comprehensive overview of the history and lifeways of the American Indian from pre-Contact to the late 1800s. A detailed introduction explains the term "prehistory" and what is known of paleo-Indians from research and archaeological findings on the North American continent. Subsequent sections describe subsistence areas, including the Arctic, the Northwest Coast, and the Great Plains. The final section describes conflicts between Indians and white settlers during the colonial period. Illustrated with black-and-white

photographs, drawings, and maps. Includes an index and additional information on tribes and language families.

MacDonald, Fiona; Smith, Sharon, and Townsend, Sally, illus. *Plains Indians*. Hauppanage, NY.: Barrons; 1992 (Quarto Publications, London, Great Britain). 57 pages. (upper elementary).

This is a brief overview of traditional Plains life and the changes caused by the arrival of whites and the introduction of the horse, trade goods, guns, disease, and alcohol. Subsequent events---the American Indian wars, removal to reservations, and life for American Indians today---are mentioned only briefly. Two- to three-page sections on topics such as "Nations and Chiefs" and "Family Life," along with insets on specific items and lift-up flaps showing "before and after" effects, convey a lot of information. The book was written for British children, so some topics that may be familiar with American children, seem over-explained, as when a buffalo is described as "a strong, hairy animal like a large cow." Non-Indian readers.may be surprised at illustrations of holdings in American archives (photographs, newspaper articles, letters and government reports) classified as "Enemy Evidence." Contains color illustrations, archival photographs, and maps. A Plains Time Chart for 1700-1950 lists major events worldwide. Includes a glossary and an index.

Marrin, Albert. *War Clouds in the West: Indians and Cavalrymen 1860--1890*. New York: Atheneum; 1984. 220 pages. (upper elementary).

As the title indicates, this book focuses on military actions in the U.S.-Indian wars in the American West (1860--90). The first chapter discusses traditional Plains lifeways, with much of the focus on men's activities. Subsequent chapters describe U.S. attacks on the Cheyenne, Sioux, Nez Perce, and Apache peoples, written mainly from the non-Native point-of-view. Indian resistance, eventual defeat, and removal to reservations is sometimes movingly described. Though the book is overtly sympathetic to the plight of the Indians, "asides" throughout seem to assume that the reader relates more to white interests: "Best of all [the whites'] hunting rifles had telescopic sights that allowed them to knock a brave out of the saddle a half mile away." The word "brave" is used several times in the book. In one episode, Kiowa spirituality is belittled: "The Kiowas could easily have wiped out the small caravan...had their medicine man not heard an owl, his spirit helper. An owl had hooted, meaning, he said, that they must attack only the second group of whites to come along the road that day. Thus General Sherman kept his red hair thanks to a restless owl." These examples indicate a tendency to perpetuate an "us-and-them" mentality rather than seeking to bridge gaps in intercultural understanding. Illustrated with archival photographs, maps, bibliography and index.

Matthews, Leonard J.; Campion Geoff et al. *Indians*. Vero Beach, FL: Rourke Publications Inc.; 1989. 30 pages. (The Wild West in American History). (upper elementary).

This book traces the battles waged by various North American tribes and leaders---Red Cloud, Crazy Horse, Chief Joseph, Quanah Parker, and Geronimo---ending with the Battle of Wounded Knee. The text is generally sympathetic to American Indians but some characterizations are harsh and stereotypical, for example: "Apaches were pitiless, crafty and distrustful who fought the white men fearlessly." Illustrated with archival photographs and color illustrations, many of which concentrate on scenes of violence and show the Indians as aggressors rather than victims. Includes a chronology of events, 1680--1894.

May, Robin. Plains *Indians of North America*. Vero Beach, FL: Rourke Publications; 1987. 48 pages. (Original Peoples). (elementary) ?.

This history of the Plains Indians uses stereotypical language (e.g., Plains Indians are described as having "curved noses") and repeats romantic terms such as "thrilling," "magical," and "mysterious." Sources for the paintings that illustrate the book are indicated, but the well-known artists who created these works are not identified.

May, Robin; Bergin Mark, illus. *A Plains Indian Warrior*. Vero Beach, FL: Rourke Enterprises Inc.; 1988. 30 pages. (lower elementary) ?.

This brief overview of historic Plains lifeways covers such topics as buffalo hunting, tribal organization, religion, and warfare. Final sections cover the Battle of Wounded Knee and the life of Plains Indians today. While this is a clearly-written, straightforward presentation, it oversimplifies and generalizes, for example, "Generally, the Plains Indians had happy marriages" or "After the war the Plains Indian was forbidden to be a real Indian." Definitions in the glossary are questionable, or, in some cases, tending toward the absurd, for instance: "Heathen---A type of religion"; or "Settlement---a small group of people"; or "Quills---large feathers from a bird" (no mention of porcupine quills). The only picture of a contemporary Plains Indian shows him wearing a traditional headdress.

Newcomb, W. W. Jr; Story, Hal M., illus. *The Indians of Texas: From Prehistoric to Modern Times*. Austin, TX: University of Texas Press; 1961. 404 pages. (secondary).

This comprehensive survey of the Native peoples who inhabited what is now Texas, from the beginning of the historic period to the present, is based on accounts left by soldiers, missionaries, and explorers. Though written by an anthropologist, the book makes stereotypical references to the "savages of the Western Gulf...." The author states that "the terms `savage' and `barbaric' are used to indicate levels of technological productivity [referring to a 19th-century classification of cultures from "primitive" to "civilized"] and are not meant in a disparaging sense." This is no excuse, however, for perpetuating the use of these offensive terms. An outline of Texas prehistory is included, followed by chapters describing the Coahuiltecans, Karankawas, Lipan Apaches, Tonkawas, Comanches, Kiowas, Kiowa Apache, Jumanos, Wichitas, Caddo Confederacies, and Atakapans. The book ends with a description of the devastating effects on the Native peoples of Texas from contact and conflict with Anglo culture. Includes a bibliography and an index.

Payne, Elizabeth; Davis, Jack, illus. *Meet the North American Indians*. New York, NY: Random House; 1965. 85 pages. (Step Up Books). (lower elementary) ?.

This reprint of a 1965 publication describes in simple prose for young readers the peopling of America and the pre-Contact lifeways of representative tribes of the Northwest Coast, Southwest, Southeast, Plains and Northeast. Post-Contact and modern life are not covered. The book abounds in generalizations, stereotypes, and condescension. Examples include: "The Creek would fight anyone for no reason at all. The Creek just loved to fight"; "The Creek played [lacrosse] fiercely. Arms and legs were broken. Heads were just split open. This was just part of the fun to the Creek"; "Makah rain hats were pointed at the top. Maybe this was because the heads of the Makah were pointed at the top, too!" Black, white, and orange illustrations are similarly stereotypical and tend to focus on the unusual and bizarre.

Petty, Kate; Wilson, Maurice, illus. *Plains Indians*. Revised ed. New York, NY: Gloucester Press; 1988. 28 pages. (Small World). (lower elementary).

This brief overview of traditional Plains Indian life covers housing, buffalo, decorative art, religion, games, and wars with non-Indians. The book ends with a description of the Battle of Wounded Knee; it contains no information on the contemporary conditions of the tribes discussed. Color illustrations depict grim-looking people.

Shemie, Bonnie; Shemie, Bonnie illus. *Houses of Hide and Earth: Native Dwellings of the Plains Indians*. Plattsburgh, NY: Tundra Books; 1991. 24 pages. (elementary) *.

With excellent illustrations, photographs, and text, this book describes the construction and use of the Plains tipi and earthlodge, with an introduction on Plains ecology, describing natural materials available for housing. The various stages of construction are illustrated

with diagrams, floor plans, and cross-sections. The meaning of some of the symbols on painted tipis is explained. Specialized structures, such as the Sun Dance tipi and the sweatlodge, are also described. Includes detailed illustrations of traditional material culture items. A frontispiece map shows the geographic distribution of the tipi and earthlodge.

Warren, Betsy; Warren, Betsy, illus. *Indians Who Lived in Texas*. Austin, TX: Steck-Vaughn Company; 1970. 48 pages. (lower elementary) ?.

This brief overview of the Indian cultures of Texas provides information on their appearance, dwellings, food, crafts, and subsistence patterns. The last topic of each section is titled "end of culture," which is misleading, since many of these cultures still exist, if not in Texas, in other states. The author summarizes the contributions of Texas Indians as follows: "When the white man came to Texas, he learned many things from the Indians that helped him to live on the frontier and develop the state. Geographic names remain as evidence of our rich Indian heritage...." Some of the author's descriptions are stereotypical and demonstrate Eurocentric attitudes. For instance: "The Jumanos had a strange way of greeting visitors"; "They [the Karankawa] had huge heads covered with coarse, bushy hair"; "Dances were wild and noisy...." Includes an illustrated glossary, index, and monotone illustrations.

Warren, Betsy; Warren, Betsy, illus. *Let's Remember Indians of Texas*. Dallas, TX: Hendrick-Long Publishing Co.; 1981. 32 pages. (lower elementary) ?.

This simple book describes the traditional lifestyles of the Indians who inhabited what is now Texas, including the Caddo, Wichita, Jumanos, Karankawa, Atakapan, Tonkawa, Coahuiltecan, Kiowa, Apache, and Comanche. Written for young readers, the book oversimplifies with statements such as "All of the Texas Indians were good hunters with bows, arrows, and spears...." There are also factual errors such as "There are only a few Indians living in Texas today." Includes activities and quizzes, some useful, and others of questionable value. A true-false test asks if "The first Indians came to Texas in a bus...." and "Indian children ate chocolate popsicles...."

Watson, Jane Werner; Howell, Troy, illus. *The First Americans: Tribes of North America*. New York, NY: Pantheon Books; 1980. 42 pages. (I Am Reading Book). (lower elementary).

This brief overview describes the lifeways of the people who lived on the Plains and in the Eastern Woodlands, Arctic, Northwest Coast, and the Southwest. In an effort to cover so many different culture areas, the author oversimplifies, and delineations between culture areas are often unclear. Descriptions of male activities predominate. Includes black-and-white illustrations.

Wills, Charles. *The Battle of the Little Bighorn*. Englewood Cliffs, NJ: Silver Burdett Press, Inc.; 1990. 63 pages. (upper elementary).

This book describes the Battle of the Little Bighorn---relating what preceded it, how it occurred, and its consequences. An afterword briefly recounts 20th-century developments in Indian--white relations. Includes an index and suggested reading list. Illustrated with color photos, maps, and diagrams.

Yue, Charlotte and David. *The Tipi: A Center of Native American Life*. New York, NY: Alfred A. Knopf; 1984. 79 pages. (elementary/secondary) *.

Beautifully detailed black-and-white line drawings illustrate this clearly written book describing tipi history and construction, and the tipi's significance in American Indian life. This useful reference for young readers includes much information on Plains Indian life.

PLAINS FICTION

Baker, Olaf; Gammell, Stephen, illus. *Where the Buffaloes Begin*. New York, NY: Viking Child Books; 1989. 48 pages. (lower elementary).

Little Wolf witnesses the origin of buffalo as they rise from the waters of a sacred lake and, incidentally, save his village from enemy attack. Little Wolf's tribe is not indicated, though the story relates that the enemy is Assiniboin. The author makes no claim that this retelling of a story, published in *St. Nicholas* magazine (February 1915), is based on an authentic Indian legend. The prose is poetic (e.g. "Northward the great gallop swept"); some lengthy sentences might daunt younger readers. The author's use of the name "Nawa" for the Great Spirit is purely fictional. Includes beautiful black-and-white illustrations.

Benchley, Nathaniel; Funai, Mamoru, illus. *Running Owl the Hunter*. New York, NY: Harper & Row; 1979. 64 pages. (lower elementary) ?.

This story for young readers is about Running Owl, an "Indian" boy (no tribe indicated) on the western Plains, who wants to accompany his father and the village men on a buffalo hunt. While intended to be comical, the preposterous story lacks any meaningful message and mocks the importance of capturing an eagle feather as a symbol of manhood. Illustrated with cartoons that depict Indians in stereotypical ways.

Culleton, Beatrice; Kakaygeesick, Robert Jr., illus. *The Spirit of the White Bison*. Reprint of original 1985 Canadian (Pemmican) ed. Summertown, TN: Book Publishing Company; 1989. 64 pages. (upper elementary).

The destruction of the Great Plains bison herds is poignantly told through the day-to-day life of the narrator, a white bison, who gradually sees her family and friends annihilated. The story describes how firearms, the railroad, and the political expediency of eliminating the subsistence base of the Plains Indians resulted in destruction of the herds. The parallel story of the demise of traditional Plains Indian lifeways is represented by the experiences of Lone Wolf, a Sioux boy, who befriends and honors White Buffalo. Includes black-and-white illustrations.

dePaola, Tomie; dePaola, Tomie illus. *The Legend of the Indian Paintbrush*. New York, NY: Putnam Publishing Group; 1991. 32 pages. (lower elementary).

In this adaptation of the legend of the Indian Paintbrush flower, the author credits Ruth D. Isely's "Texas Wildflowers, Stories and Legends" for his inspiration. The story follows Little Gopher, a Native boy (no tribe indicated),who receives a vision that he will become great among his people as a painter of "the deeds of warriors and the visions of the shaman." With brushes made from the hair of animals; paint from crushed berries, flowers, and rocks; and canvas made from animal skins, Little Gopher creates his paintings. However, he is dissatisfied with his artwork---rather than reflecting the colors of the setting sun, his paint colors appear dull and dark. One night he hears a voice that tells him to go where he watches the evening sun, and on the ground he will find what he needs. There he is surrounded by brushes filled with paint, each one a color of the sunset. The brushes take root and are known today as Indian Paintbrush flowers. The illustrations do not reflect Plains material culture.

Dorris, Michael (Modoc). *A Yellow Raft in Blue Water*. New York, NY: Henry Holt and Company; 1987. 343 pages. (secondary/adult).

This beautifully written novel revolves around three women, from three different generations of the same American Indian family: Rayona, her mother Christine, and Rayona's Aunt Ida. Beginning in the present and moving back chronologically, each woman tells her own story. The settings range from Seattle to an unnamed reservation in Montana. The characters are complex and richly drawn, and their personal views of the same events

overlap and often conflict. The text gives insights on reservation life, as well as what life can be for Natives living off-reservation. Contains some sexual passages.

Erdrich, Louise (Chippewa). *Love Medicine*. New York, NY: Holt, Rinehart and Winston; 1984. 272 pages. (secondary/adult).

This superbly-written contemporary novel traces the lives of the Kashpaws, an extended Chippewa family, living on and off the reservation in rural North Dakota. Beginning in 1981 and ranging back as far as 1934, the book is structured so that each family member tells his or her own story---and all the stories are interrelated. The powerful narrative of family love, personal pride, and conflict is set amid the hard realities of reservation life. Contains some sexual passages.

Goble, Paul; Goble, Paul, illus. *Death of the Iron Horse*. New York, NY: Bradbury Press; 1987. 28 pages. (lower elementary).

Loosely based on an August 1867 protest to the construction of the Union Pacific Railroad through Cheyenne land, this novel tells the story of a group of young Cheyenne who derail a freight train, killing its three-man crew. Text and lively full-color illustrations depict the scattering cargo---dollar bills thrown to the wind and fabric bolts streaming in the air as they unwind from galloping horses. The author's attempt to have readers share the perspective of the young Cheyenne protagonist is marred by the celebration of a violent killing, which might make this book unsuitable for the reading level for which it is intended.

Goble, Paul; Goble, Paul, illus. *Dream Wolf*. Reprint of *The Friendly Wolf*, Macmillan 1974 ed. New York, NY: Bradbury Press; 1990. 28 pages. (lower elementary).

Two Plains Indian children become lost and are cared for and led home by friendly wolves. This story is intended to convey to young readers that in American Indian legends, wolves are often portrayed as helpful to humans rather than dangerous. The final page presents poems about wolves and American Indian names that contain the word "wolf." The book opens with a quote from Lakota chief Standing Bear: "We did not think of the great plains as wild. Only to the white man was nature a `wilderness' infested with `wild' animals." Includes appealing, lively, full-color illustrations on each page.

Goble, Paul; Goble, Paul, illus. *The Gift of the Sacred Dog*. Scarsdale, NY: Bradbury Press; 1980. 27 pages. (elementary).

In this story of an American Indian tribe's introduction to the horse, a Plains Indian boy (no tribe indicated) asks the Great Spirit to help his hungry people and is answered by the appearance of a "sacred dog" to help in the buffalo hunt. Beautifully illustrated with full-color drawings.

Goble, Paul; Goble, Paul, illus. *The Girl Who Loved Wild Horses*. New York, NY: Bradbury Press; 1978. 27 pages. (lower elementary)

This is a story of a Plains Indian girl who joins a band of wild horses and eventually, the story implies, becomes a horse herself. Includes full-color illustrations on each page of this engaging story.

Goble, Paul; Goble, Paul, illus. *Love Flute*. New York, NY: Bradbury Press; 1992. 28 pages. (lower/upper elementary).

This charming book describes the history and use of the traditional courting flute played by Indian suitors (no tribe indicated) to attract young women. An example of the power of the flute is illustrated by the story of a shy young man, who nevertheless attracts the girl of his fancy by playing alluring melodies on his love flute. Includes beautiful full-color, full-page

illustrations.

Higbie, William F. *A Circle of Power*. Liberty, UT: Eagle's View Publishing; 1990. 90 pages. (upper elementary).

Set on the Plains in 1796, this novel is a first-person narrative by young Bull Calf (no tribe indicated) describing important events in his life: the death of his mother during childbirth; his vision quest; and his first horse raid. Bull Calf directly addresses the reader, explaining cultural practices such as, "You see, it is impolite for a man to speak or look directly at his mother-in-law. Among our People, the Original People, a man is not considered worthy to be friendly with the mother of his wife." Illustrated with black-and-white ink drawings.

Hoff, Syd; Hoff, Syd, illus. *Little Chief*. New York, NY: Harper and Row; 1961. 64 pages. (lower elementary) ?.

Little Chief, an Indian boy (no tribe indicated), wants to go hunting with the men but must remain behind and "pretend" hunt. He encounters a group of pioneers whose children teach him their games, and when they ask him, "What can Indians do?," Little Chief explains that Indians can call birds, walk without making noise, and perform a rain dance. After Little Chief saves the pioneer children from a herd of stampeding buffalo, the whites decide to remain in the valley with the Indians, to which Little Chief replies "I am glad....We will be good friends." Neither American Indians nor Indian--white relationships are portrayed accurately in this story. Common stereotypes pervade the book's text, illustrations, and plot.

Lopez, Barry; Pohrt, Tom, illus. *Crow and Weasel*. San Francisco, CA: North Point Press; 1990. 63 pages. (elementary).

This is a fictional account of the coming-of-age of two young men on a journey to seek adventure. According to the author, the tale is set in "mythic time," when humans and animals spoke the same language. While not based on any indigenous American Indian tradition, the book is written with respect for Native values. Items of material culture based on Northern Plains objects are depicted in the beautiful, full-color illustrations.

Parsons, Elsie Clews (ed.); La Farge, C. Grant, illus. *North American Indian Life, Customs and Traditions of 23 Tribes*. Reprint of B.W. Huebsch Inc. 1922 ed. New York, NY: Dover Publications Inc.; 1992. 419 pages. (secondary).

Reprinted from the original 1922 edition, this book includes twenty-seven fictional narratives, written by anthropologists, about various North and Central American Indian cultures. The editor attempts to provide a more realistic view of American Indians than was currently available from popular literature. The resulting collection is uneven. Most of the stories present the culture from the inside, and two drawn directly from American Indian sources are particularly successful. Others may leave the reader more confused than informed. Some of the attitudes and concepts are outmoded. The introduction, by A.L. Kroeber, refers to the cultures described in this collection as representing "a ladder of culture development...in...order of advancement," and speaks of an anthropologist and "his Indians." Notes on the various tribes give 1922 statistics, and accompanying bibliographies have not been updated.

Welsch, Roger. *Touching the Fire: Buffalo Dancers, the Sky Bundle and Other Tales*. New York, NY: Villard Books; 1992. 270 pages. (secondary).

This collection of seven contemporary fictional stories was written around the theme of the traditional sacred artifacts held by a Plains tribe. The narratives are not based on the factual history of a tribe or its artifacts; rather, they are an attempt to understand the ways and sacred processes of these people as represented by sacred objects. The author explains that "The narratives are not the traditional or historical legends of any particular people or of one

particular holy object: they are accounts of all Native American peoples and sacred artifacts, not A people or ONE sacred artifact." The introduction contains useful information on the Native American Church.

ARAPAHO TRADITIONAL STORIES

Taylor, C. J.; Taylor, C. J., illus. *The Ghost and Lone Warrior: An Arapaho Legend.* Montreal, Quebec, Canada: Tundra Books; 1991. 20 pages. (lower elementary).

This retelling of an Arapaho legend describes Lone Warrior, who injures himself while hunting and must survive alone in the wilderness. He is unknowingly tested by the ghost of an ancestor, who eventually saves him from death by an enemy tribe so that Lone Warrior can become a leader of his people. The legend provides insight into characteristics that the Arapaho value in their leaders. Illustrated with full-page color paintings by the author. A brief description of the Arapaho follows the text. The source for the legend is cited.

ARAPAHO NON-FICTION

Berthrong, Donald J. *The Cheyenne and Arapaho Ordeal.* Norman, OK: University of Oklahoma Press; 1976. 402 pages. (secondary) *.

This is an excellent, thoroughly researched and documented account of the struggle of the Cheyenne and Arapaho to "maintain themselves as a people" during the reservation period of the late 19th and early 20th century. The book emphasizes that "despite the stresses caused by federal Indian policy, Cheyennes and Arapahoes maintained the essentials of their tribal societies." Illustrated with archival photographs and maps, the book contains extensive notes, a bibliography, and an index.

Fowler, Loretta. *The Arapaho.* New York, NY: Chelsea House Publishers; 1989. 127 pages. (Frank W. Porter III, Gen. Ed.) (Indians of North America). (upper elementary/secondary) *.

This is a well-written description of the history and culture of the Arapaho, who were forced to divide into two independent groups---the northern and the southern---as settler towns spread across their territory. The Arapaho found it more advantageous to try to keep peace with the whites than to fight them, and in exchange for supplies and gifts, they allowed non-Indians safe travel through their land. The author discusses the Arapaho's adroit strategies to maintain their culture and legal rights and to explore economic opportunities in the face of U. S. government policies that imposed assimilation, land allotments, and government education. Includes a picture essay on symbols and designs used in Arapaho material culture. The book is well-illustrated with historic and contemporary photographs and maps. Includes "The Arapaho-At-A-Glance," a reference section, glossary, and index.

Haluska, Vicky. *The Arapaho Indians.* New York, NY. Chelsea House Publishers, 1993, 80 pages (Sonneborn, Liz. Sen. Ed. Junior Library of American Indians.) (lower elementary/upper elementary).

This history of the Northern and Southern Arapaho from the early 1800s to the present describes traditional society, family and spiritual life. This way of life was brought to an end as white settlers invaded tribal territory in search of gold and pasture land. Though they tried to be friendly to whites, the Arapaho eventually suffered the same fate as other Western tribes---dispossession and confinement to reservations. The tribe later splits into the Northern and Southern Arapaho. The book traces the story of these two groups through the 20th century. Despite income from the lease of grazing and mining rights, many Arapaho today live below the poverty level, and unemployment is high. Though geographically separated for the last 100 years, the Northern and Southern Arapaho still share a common culture. Illustrated with archival photographs and a map. A center section of color photographs showing traditional Arapaho objects (weapons, tools, clothing, pouches, bags, and parfleches) highlights decorative work with beads, feathers, and quills,

and explains the significance of symbols found on some of the pieces. Includes a chronology from 1803--1963, a glossary and an index.

McLain, Gary (part Choctaw); Taylor, Michael. *The Indian Way: Learning to Communicate with Mother Earth*. Santa Fe, NM: John Muir Publications; 1990. 103 pages. (elementary).

The reader is invited to listen to the stories of Grandpa Iron, a Northern Arapaho medicine man, to learn about the environment from the American Indian perspective. Grandpa tells a story for each month of the year about such topics as food, elders, the home, animals, and art. The stories are followed by suggested environmental activities, e.g. for October (the Moon of Falling Leaves), sage-gathering is the suggested activity.

ARAPAHO FICTION

Taylor, Morris. *The Top of the Hill*. Happy Camp, CA: Naturegraph; 1987. 62 pages. (upper elementary/secondary).

This contemporary novel tells the story of eight-year-old Red Feather's struggle to accept the impending death of his beloved great grandfather, Dark Sky, an Arapaho medicine man. Red Feather's fear and confusion about death and his own mortality are replaced by an understanding and acceptance of the Arapaho view, after Dark Sky guides the child through a vision quest in the mountains.

BLACKFEET (BLACKFOOT; SIKSIKA, includes PIEGAN)

BLACKFEET TRADITIONAL STORIES

Bierhorst, John, ed.; Grinnell, George Bird, collector; Parker, Robert A., illus. *The Whistling Skeleton: American Indian Tales of the Supernatural*. New York, NY: Macmillan Child Group; 1984. 128 pages. (upper elementary).

This book contains nine stories on supernatural themes collected by George Bird Grinnell among the Cheyenne, Blackfeet, and Pawnee tribes from the 1870s to the 1890s. Many of the stories have boys and girls as protagonists and are told in simple prose for young readers. A foreword by the editor provides cultural background information and explains how the stories were collected. Includes suggested readings, a glossary, and story sources.

Goble, Paul; Goble, Paul, illus. *The Lost Children: The Boys Who Were Neglected*. New York, NY: Bradbury Press; 1993. 29 pages. (lower/upper elementary).

The Pleiades (the Bunched Stars) are traditionally believed by the Blackfoot to have been six neglected children who longed to live in the Sky World. This book retells the sacred story explaining the origin of these stars, sometimes called the Lost Children. The author's note explains that this particular retelling "follows the tone of the oldest versions" of the story, and references are included. The author also explains the inspiration and references for the tipi illustrations found in the book. The text is accompanied by intricate, full-color, full-page illustrations.

Goble, Paul; Goble, Paul, illus. *Star Boy*. New York, NY: Aladdin Books (Macmillan); 1983. 28 pages. (lower elementary).

This retelling of a Blackfoot legend describes how Star Boy obtained the secret knowledge of the Sun Dance for his people. The author provides his source for the legend and explains the significance of the Blackfoot painted tipi symbols used in the illustrations. A brief introductory note provides information on traditional Blackfoot lifeways. The final page contains quotations from Black Elk and Edgar Red Cloud in praise of the sun. Includes attractive, full-color illustrations.

Grinnell, George Bird. *Blackfeet Indian Stories*. Old Saybrook, CT: Applewood Books/The Globe Pequot Press; 1993. 214 pages. (secondary).

This facsimile edition of Grinnell's classic collection of Blackfeet stories, first published in 1913, includes legends of the Buffalo Stone, Cold Maker's Medicine, the Wolf Man, and others. A final section describes the traditional lifeways of the Blackfeet.

Hungry Wolf, Beverly (Blackfoot). *The Ways of My Grandmothers*. New York, NY: Quill; 1982. 256 pages. (secondary).

This volume of stories was collected from female friends and relatives of the author, a Blackfoot raised on the Blood Indian Reserve in Canada. Included in this interesting collection on women of the Blackfoot Nation are traditional stories as well as information on tribal history, personal histories, and traditional activities such as beading, sewing, tanning, quilling, and cooking. Illustrated with photographs from the author's family album, as well as archival photographs.

San Souci, Robert; San Souci, Daniel, illus. *The Legend of Scarface: A Blackfeet Indian Tale*. Garden City, NY: Doubleday; 1987. 40 pages. (lower elementary)

In this retelling of a Blackfeet legend, a young man travels to the land of the sun to ask for the sun's daughter in marriage. The story stresses the values of fortitude in the face of adversity and the rewards for kindness and honesty. Includes attractive, full-color illustrations.

BLACKFEET NON-FICTION

Hungry Wolf, Beverly (Blackfoot). *The Ways of My Grandmothers*. New York, NY: Quill; 1982. 256 pages. (secondary).

See annotation under Blackfeet Traditional Stories.

Reyhner, Jon et. al. *Heart Butte: A Blackfeet Indian Community*. Billings, MT: Montana Council for Indian Education; 1984. 24 pages. (lower elementary).

This collection of photographs depicts the life of a child living in Heart Butte on the Blackfeet Indian Reservation in northern Montana. The photographs depict community buildings, events, and residents, and are captioned by the child in "first-grade English," as well as in Blackfeet. Includes a glossary of Blackfeet words.

BLACKFEET FICTION

Collura, Mary-Ellen Lang. *Winners*. New York, NY: Dial Books Young; 1986. 136 pages. (upper elementary/secondary).

This adventure story tells of Jordie, a young Canadian Blackfoot Indian, who after spending eight years in a series of foster homes, is returned to his grandfather. The story describes Jordie's initial alienation from his people, gradual adjustment to life on the reserve, and the discovery of his identity through the training of a wild horse.

Hudson, Jan. *Sweetgrass*. New York, NY: Scholastic Inc.; 1991. 160 pages. (upper elementary/secondary).

This fictional account describes events in Blackfoot history as related through the eyes of fifteen-year-old Sweetgrass, the Blackfoot heroine. When a smallpox epidemic breaks out during the winter of 1837--1838, Sweetgrass nurses her family through the epidemic and

achieves maturity in the process. A bibliography is included.

Schultz, James Willard, as told by Red Eagle (Blackfeet); Reyhner, Jon Allan, ed.; Running Crane, Shawn, illus. *Famine Winter*. Billings, Montana: Montana Council for Indian Education and Heart Butte Bilingual Program; 1984. 23 pages. (lower elementary).

In this illustrated story, Old Sun, a Blackfeet medicine man, journeys to the far north with his family to obtain the skin of a white bear for a sacrifice to the sun. Unrelenting in their quest, the family faces extreme hardships as they strive to survive in the subarctic during the winter months.

Thomasma, Kenneth; Poindexter, Cathlene, illus. *Om-Kas-Toe of the Blackfeet*. Reprint of 1986 ed. Jackson, WY: Grandview Publishing Company; 1991. (upper elementary).

This story describes the fictional adventures of a set of twins (male and female) in the early 1700s, when the Blackfeet first acquired the horse. The author notes that since traditional lifeways of this time are not documented, some descriptions are based on educated guesswork. Includes realistic black-and-white illustrations.

Welch, James (Blackfeet/Gros Ventre). *The Indian Lawyer*. New York, NY: Penguin Books; 1990. 349 pages. (secondary/adult).

Sylvester Yellow Calf, raised by his poor grandparents on the Blackfeet reservation in Montana, has become a prominent attorney and member of the parole board in Missoula. A convict's scheme to achieve parole by blackmailing Yellow Calf leads him to a personal and professional crisis. His decision to return home and to devote his time to Indian law reflects a reconnection to his Blackfeet culture, and the resolution of his conflict as an Indian in a white man's world. Contains some profanity and sexually explicit scenes.

Welch, James (Blackfeet/Gros Ventre); Boussard, Dana. *Fools Crow*. New York: Viking Penguin, Inc.; 1986. 391 pages. (secondary/adult).

This adventure novel, set in 1870 in the Two Medicine country of the Montana Territory, centers around the Lone Eaters, a band of Pikuni (Blackfeet) who are living the way their ancestors have for centuries on the Plains of the Northwest. The text acquaints the reader with many aspects of their daily lives---hunting buffalo, preparing hides, celebrating seasonal events, relations with other tribes, healing, and spiritual beliefs. The author describes how all aspects of their lives are affected by the settlement of Napikwan (white) ranchers in the area. The story also explains, from the Blackfeet point of view, how misunderstandings, broken treaties, raids by the U.S. Cavalry, smallpox, alcohol, and the repeating rifle changed their lives forever. Contains some sexual references.

Yolen, Jane; Moser, Barry, illus. *Sky Dogs*. San Diego, CA: Harcourt, Brace, Jovanovich; 1990. 24 pages. (lower elementary).

A motherless Piegan boy witnesses the arrival of the horse, and the changes this brings to Blackfeet culture. The author has used Blackfeet legends about the coming of the horse and their creator, Old Man, as a basis for her story. The story is told by the boy, now old, to a group of children. An author's note describes the far-reaching effects of white society, but omits the devastation of European-introduced diseases. A glossary of Blackfeet terms is helpful. Includes beautiful full-color illustrations.

CHEYENNE BIOGRAPHIES

Duncan, Kunigunde, as told from the life of Corabelle Fellows (Cheyenne). *Blue Star*. Caldwell, ID: The Caxton Printers, Ltd.; 1938. 211 pages. (secondary).

This biography of Corabelle Fellows describes how this young woman leaves her home in Washington, D.C. at the turn of the century to teach children at a Sioux boarding school in the Dakota territory. The book tells of Corabelle's life and experiences as a teacher at the school and, later, teaching in a Cheyenne community. Period language describing Indians as "loathsome," for instance, appears occasionally, but does not seem to reflect the author's or subject's views. Illustrated with black-and-white historical photographs. Includes a glossary of Sioux and Cheyenne words and phrases.

Viola, Herman. *Ben Nighthorse Campbell: An American Warrior*. New York, NY: Orion Books; 1993. 321 pages. (secondary).

This biography recounts the life of Ben Nighthorse Campbell, one of the American Indians ever to serve in the U.S. Senate. The book traces Campbell's life through 1992, before he campaigned for the Senate. Campbell, who is Cheyenne, wanted his biography written to provide young Indian and inner-city kids with a positive role model. He came from a poor and troubled family, achieved success as an Olympic athlete and an artist before serving in Congress and later winning a Senate seat. The biography portrays him as a talented, ambitious, colorful man and a leader for American Indian rights.

CHEYENNE TRADITIONAL STORIES

Bierhorst, John, ed.; Grinnell, George Bird, collector; Parker, Robert A., illus. *The Whistling Skeleton: American Indian Tales of the Supernatural*. New York, NY: Macmillan Child Group; 1984 Dec. 128 pages. (upper elementary).

See annotation under Blackfeet Traditional Stories.

Coehlene, Terri; Reasoner, Charles, illus. *Quillworker: A Cheyenne Legend*. Mahwah, NJ: Watermill Press; 1990. 47 pages. (lower elementary).

This legend describing the origin of the constellation of the Big Dipper is followed by a ten-page section of information about Cheyenne history and contemporary life. The original source of the legend is not given. A list of important dates and a glossary are included.

Goble, Paul; Goble, Paul, illus. *The Great Race*. Reprint of 1985 ed. New York, NY: Aladdin Books; 1991. 28 pages. (elementary) *.

This is a retelling of a Sioux and Cheyenne legend about long ago when buffalo ate people. The Creator saw how the people suffered, and with the help of Crow, brought all living things together for a race between the four-legged and the two-legged animals to determine who would win power over all the animals. Miraculously, Magpie, the slowest of all birds, won the race for the two-legged animals. Sources are cited for this legend, which includes appealing full -color illustrations.

Goble, Paul; Goble, Paul, illus. *Her Seven Brothers*. New York, NY: Bradbury Press; 1988. 27 pages. (lower elementary).

This Cheyenne legend explains how a girl and her seven brothers became The Big Dipper constellation. The book contains a mood-setting introductory note about how and when stories are told. The author lists references for the sources of the legend and for the designs of the material objects depicted. Includes full-color illustrations.

CHEYENNE NON-FICTION

Ashabranner, Brent; Conklin, Paul, photog. *Morning Star, Black Sun: The Northern Cheyenne Indians and the American Energy Crisis*. New York, NY: Dodd Mead; 1982. 149 pages. (secondary) *.

This is the story of the Northern Cheyenne's recent fight to secure and preserve their land and culture against efforts to develop a coal-mining industry by powerful corporations. This case study is a good example of the complex relationship between American Indians and the Bureau of Indian Affairs, which has not always understood Indians or acted on their behalf. The final chapter describes how some Euroamerican values threaten traditional aspects of Cheyenne life today (powwows, handgames, giveaways). The text stresses the Cheyenne view of humanity as Earth's caretaker.

Berthrong, Donald J. *The Cheyenne and Arapaho Ordeal*. Norman, OK: University of Oklahoma Press; 1976. 402 pages. (secondary) *.

See annotation under Arapaho Non-Fiction.

Fradin, Dennis B. *The Cheyenne*. Chicago, IL: Children's Press; 1988. 48 pages. (A New True Book). (elementary).

This short history of the Cheyenne includes sections on early history, the introduction of the horse, traditional life, confiscation of land by whites, and the Cheyenne today. Illustrated with archival and contemporary photographs and prints. Includes a map, "Words you should know," and an index.

Hoig, Stanley. *The Cheyenne*. New York, NY: Chelsea House; 1989. 112 pages. (Frank W. Porter III, Gen. Ed. (Indians of North America). (upper elementary/secondary).

This well-written and clearly presented history and ethnohistory of the Cheyenne contains a brief section on the Cheyenne today. Illustrated with archival photographs. The book includes a bibliography, glossary, index, and "Cheyenne-At-A-Glance."

Sonneborn, Liz. *The Cheyenne Indians*. New York, NY: Chelsea House Publishers; 1992. 80 pages. (The Junior Library of American Indians). (upper elementary/secondary).

This clearly written reference on the Cheyenne includes information on Cheyenne history, migrations, legends, cultural traditions, encounters with white settlers and soldiers, and the move to reservation life. The final chapter explores more recent Cheyenne history and gives a general overview of the lives, professions, and business involvement of both the Northern and Southern Cheyenne today. Includes color photographs of many traditional Cheyenne arts and crafts, a chronology, and a glossary. Illustrated with black-and-white maps and photographs.

Tall Bull, Henry; Weist, Tom. *Northern Cheyenne Fire Fighters*. Billings, MT: Council for Indian Education;. no date. 39 pages. (upper elementary).

This fact-based story is one in a series about the Northern Cheyenne, published by the Council For Indian Education. Set in the present, the narrative concerns Cheyenne fire fighters who are called in by the U.S. Forest Service to help fight a fire in the Bob Marshall Wilderness area west of Great Falls, Montana. As told through the eyes of two cousins, Lee Black Hawk and Burt White Frog, the story contains all the tension and dangers inherent during a fast-spreading forest fire. Fire-fighting techniques and terms (small glossary included) and U.S.D.A. photographs of actual fires add strength to the text. Threaded throughout the story is the feeling of professionalism shared by the Cheyenne men, and the respect of the Forest Service for these fire fighters' efforts and expertise.

CHEYENNE FICTION

Lee, Wayne C. Arikaree *War Cry: A Novel of the Cheyenne War of 1868*. New York, NY: Doubleday; 1992. 186 pages. (secondary) ?.

In this novel, based on the Cheyenne War of 1868, a volunteer band of fifty whites assemble to confront a thousand Cheyenne, Sioux, Arapaho, and Kiowa warriors led by the famous Cheyenne, Roman Nose. The protagonist, Dain Talmage, joins the volunteers to avenge the deaths of his family killed in a Cheyenne raid. The battle and subsequent siege are the focus of much of the story, which abounds in familiar stereotypes. There is no attempt to explain the reasons behind the Cheyenne War of 1868 from the Indian perspective (encroachment by whites onto Indian hunting grounds, etc). The derogatory and xenophobic characterization of a half-Cheyenne, half-white character sums up the quality of the writing: "Jed Wolfcry was half Indian--sullen, taciturn and as out of place here in Alpha as a wart on a beauty queen....In spite of his swarthy skin, he declared that he was white and vehemently resented being called an Indian." Another character remarks that while Jed is "only half Cheyenne...he is redskin to his very soul." The Indians are repeatedly referred to as savages and redskins. "Few things an Indian does make sense. That's why they're so slippery," one character remarks. There is not enough historically accurate information to justify this as historical fiction. fic/s/Cheyenne/Plains/?.

COMANCHE BIOGRAPHIES

Freedman, Russell. *Indian Chiefs*. New York, NY: Holiday House; 1987. 139 pages. (upper elementary/secondary).

The story of how the West was lost is told through the biographies of six chiefs who were faced with encroaching westward expansion by Euroamericans: Red Cloud (Oglala Sioux), Satanta (Kiowa), Quanah Parker (Comanche), Washakie (Shoshone), Joseph (Nez Perce), and Sitting Bull (Hunkpapa Sioux). Whether the chiefs cooperated or resisted, the end result was the same in all cases---dispossession and removal to reservations. Key elements that emerge in all six biographies are the deliberate annihilation of the buffalo and consistent breaking of treaties by the United States. This useful reference book is well-illustrated with archival photographs.

Gonzalez, Catherine Troxell; Gholson, Virginia Scott, illus. *Cynthia Ann Parker: Indian Captive*. Burnet, TX: Eakin Press; 1980. 69 pages. (Stories for Young Americans). (upper elementary).

This biography describes how Cynthia Ann Parker was captured by the Comanche at nine years of age, renamed Preloch, and raised by the tribe. She later married Chief Nacona and gave birth to two sons and a daughter. (Her firstborn, Quanah Parker, became a well-known Comanche chief.) Preloch and her daughter Prairie Flower were later recaptured by the whites. Preloch spent the remainder of her unhappy days searching for information about her lost family.

Gonzalez, Catherine Troxell; Mitchell, Mark, illus. *Quanah Parker: Great Chief of the Comanches*. Austin, TX: Eakin Press; 1987. 44 pages. (lower elementary).

A simply written first-person account of the early part of the life of Comanche chief Quanah Parker who died in 1911. Quanah Parker describes his boyhood, the loss of his parents, his marriage to Weakeah, and the tribe's 1875 reluctant move to the reservation. Only in the introduction does the book mention Quanah Parker's important roles as an advocate for the reservation Indians, president of the local school district, and a judge of an Indian court. Includes unappealing black-and-white illustrations, a glossary, and a bibliography. e/bio/Comanche/Plains.

Hilts, Len. *Quanah Parker*. San Diego: Harcourt Brace Jovanovich Publishers; 1987. 171 pages. (Great Episodes Book). (upper elementary/secondary).

This fictional biography of Quanah Parker (d. 1911), the last Comanche chief, describes how he fought to preserve the Comanche's traditional way of life. When the Comanches were eventually forced onto a reservation, Quanah Parker continued to provide strong

leadership to help his people adjust and maintain strength in their predicament. The author has relied on reporter Zoe Tilghman's 1938 biography as an authoritative source. Includes glossary and bibliography.

COMANCHE NON-FICTION

Rollings, Willard H. *The Comanche*. New York, NY: Chelsea House; 1989. 103 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary).

A well-researched, detailed, and clearly presented history of the Comanche tribe to the present. A photo essay illustrates Comanche weapons, saddles, shields, and buckskin painting. Includes a glossary, bibliography, index, and "Comanche-At-A-Glance."

COMANCHE FICTION

Keith, Harold. *Sound of Strings*. Norman, OK: Levite of Apache; 1992. 180 pages. (secondary).

This sequel to the 1965 novel *Komanticia*, follows the life of Pedro Pavon, who was captured by the Comanche when he was fifteen-years-old and gradually absorbed into the tribe, becoming a renowned warrior and horse thief. The story opens the day after Pedro marries Willow Girl. Pedro's secret plan is to take his wife, and later their daughter, back to Spain: "...something deep within him, some powerful pull from his Spanish background and religion, made him rebel against the thought of either his wife or daughter living long in a Comanche environment. He couldn't bear to think of both of them doomed to a life of lifting, butchering, scraping, and all the other forms of drudgery that aged Comanche women before their time. He wanted to get them out while they were still young." Much of the writing is trite, however, there are some detailed descriptions of Comanche life in the mid-1800s.

Krensky, Stephen; Watling, James, illus. *Children of the Earth and Sky: Five Stories about Native American Children*. New York, NY: Scholastic Inc.; 1991. 32 pages. (elementary).

This collection includes five short stories focusing on the pre-Contact lives of American Indian children from a variety of tribes. "The children in this book are imaginary but their world was very real....The stories display some of the range and variety of the Native American experience." The tribes represented are the Hopi, Comanche, Mohican, Navajo, and the Mandan. Illustrated with large, colorful drawings, the book includes a map and a glossary with illustrations of dwellings characteristic of each tribe.

CROW BIOGRAPHIES

Doss, Michael P. (Crow); Miyake, Yoshi, illus. *Plenty Coups*. Milwaukee, WI: Raintree Publishers. 32 pages. (Herman J. Viola, Raintree-Rivilo American Indian Stories). (elementary).

This biography recounts the life of Plenty Coups, chief of the Crow during the Indian Wars, when the Crow scouted for the U.S. Army in actions against the Sioux, Cheyenne, and Arapaho. The Crow were the only Plains tribe that never participated in war against the whites. A quote from Plenty Coups reveals his guiding philosophy: "My whole thought is of my people. I want them to be healthy, to become again the race they have been. I want them to learn all they can from the white man because he is here to stay...They must go to his schools. They must listen carefully to what he tells them if they would have an equal chance with him in making a living." A chronology of the life of Plenty Coups is given at the end of the book. Includes water-color illustrations. A short and interesting introduction stresses the diversity of American Indian peoples.

Sobol, Rose. *Woman Chief*. New York, NY: Dell; 1979. 112 pages. (secondary).

A fictionalized biography, this story describes Woman Chief of the Crow, her struggles for recognition as a hunter and warrior, and her eventual rise to become chief. The main focus of the story is how leadership was acquired through feats in raiding and warfare. The foreword notes that "Tribal customs not relevant to...the story have been omitted...." The source for the story is cited.

Yellowtail, Thomas (Crow); As told to Michael Oren Fitzgerald. *Yellowtail: Crow Medicine Man and Sun Dance Chief.* Norman, OK: University of Oklahoma Press; 1991. 241 pages. (secondary).

This book focuses on Crow religion through the words of Thomas Yellowtail, a contemporary medicine man and Sun Dance chief. The responsibilities of Sun Dance chief were taught to Yellowtail by Shoshone medicine man John Trehero. The first part of the book is an introduction to traditional Crow ways and the major influences in Yellowtail's life that helped shape his values. The second part focuses on the Sun Dance, including the purification of the sweat lodge, the vision quest, the reinforcement of daily prayer with the smoking of the pipe, and the ceremony itself. In part three, Yellowtail discusses the loss of traditional values and the impact of modern society on Crow religion. Contains archival and contemporary photographs.

CROW NON-FICTION

Hagman, Ruth. *The Crow.* Chicago, IL: Children's Press; 1990. 47 pages. (A New True Book). (elementary).

This easy-to-read book with colorful photographs and illustrations describes the history and culture of the Crow Nation. A section called "Life Today" emphasizes the Crow's efforts to maintain their cultural heritage. Large type for young readers. Includes a glossary and index.

Hoxie, Frederick. *The Crow.* New York, NY: Chelsea House Publishers; 1989. 119 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary). *

This is a well-written, balanced, historical and anthropological overview of the Crow, their origin legends, migrations and contemporary situation. Includes a kinship chart, terminology, glossary, bibliography, index, and "Crow-At-A-Glance."

Medicine Crow, Joseph (Crow).; Viola, Herman J., ed. *From the Heart of the Crow Country: The Crow Indians' Own Stories.* New York, NY: Orion Books; 1992. 138 pages. (The Library of the American Indian). (secondary).

Medicine Crow, an historian and anthropologist of the Crow in Montana, relates, in the fashion of a storyteller, the past and present lifeways of the Crow Indians. He includes stories passed from generation to generation that express Crow values and the importance of skill in warfare, as well as humor in Crow society.

CROW FICTION

Downing, Warwick. *Kid Curry's Last Ride.* New York, NY: Orchard Books; 1989. 166 pages. (upper elementary) ?.

In this adventure story set in Colorado in 1935, twelve-year-old Alex Penrose is tricked into hiding in the hills with a former outlaw. Here they fall victim to the villain , Arosho, a Crow "who has gone bad." Though one of the characters explains the reason for Indian resentment of whites, the story relies on the stereotypical image of Indians as "ignorant" and "murdering savages" for its excitement.

McGraw, Eloise Jarvis. *Moccasin Trail.* New York, NY: Puffin Books; 1986, 1952 (Coward-McCann), 256 pages. (upper elementary).

Jim Keath, a young runaway, is saved from a grizzly bear attack by the Crow, who adopt and raise him. He later leaves the tribe to become a trapper, and finally rejoins his birth family, now resettled in Willamette Valley, Oregon. Having reunited with his family, Jim must confront the conflict between his Indian and white worlds. His adventures serve as a backdrop as he searches for his true identity.

Ryniker, Alice Durland; Ryniker, Alice Durland, illus. *Eagle Feather for a Crow*. Oklahoma City, OK: Persimmon Hill, National Cowboy Hall of Fame; 1980. 71 pages. (upper elementary).

This fictional story about young Charley Little Otter takes place in Montana in 1898. While on summer break from reservation school, Charley is fascinated by his uncle's spirited pinto pony, and imagines that he is a Crow warrior of the past riding the pinto on raiding parties and buffalo hunts. After falling off the pony and spending a night in the mountains, he experiences a vision of warriors dancing, and finds an eagle feather he believes is from the lance of one of the dancers. Charley's uncle presents him with the pinto for having a brave heart and for receiving the sign of the eagle's great power. Charley's "accidental" vision trivializes the vision quest sought by American Indians. Author spells Lakota, "Lacotah." Includes color illustrations and a glossary.

HIDATSA BIOGRAPHIES

Goodbird, Edward (Hidatasa).; As told to Gilbert L. Wilson; Wilson, Frederick N., illus. *Goodbird the Indian: His Story*. * Revised 1914 ed. St. Paul, MN: Minnesota Historical Society Press; 1985. 74 pages. (upper elementary/secondary).

Edward Goodbird, Hidatsa, recounted this story of his life to anthropologist Gilbert L. Wilson in 1913. Goodbird describes his life and times, the customs of his tribe, and his conversion to Christianity. Originally issued by the Council of Women for Home Missions, "to teach Christian youngsters about other people and cultures," this book emphasizes the role of missionaries and the mission school on Goodbird's Independence Reservation. Although Goodbird admits that he "did not believe all that the missionaries taught," he later becomes "closer to God." Because he speaks both Hidatsa and English, he serves regularly as an interpreter in the mission church, and eventually becomes a Christian missionary to his people. Illustrated with black-and-white photographs, maps, and drawings.

HIDATSA NON-FICTION

Freedman, Russell; Bodmer, Karl illus. *An Indian Winter*. New York, NY: Holiday House; 1992. 88 pages. (upper elementary/secondary) *.

In 1833, German Prince Maximilian and Swiss painter Karl Bodmer went up the Missouri River into "Indian Country" and spent the winter with the Mandan in what is today North Dakota. Maximilian's journal is the most detailed account of Mandan and Hidatsa pre-Contact life and this, combined with Bodmer's meticulously accurate portraits, landscapes, and scenes from everyday life, forms the basis of this book. A fascinating, beautifully illustrated book. Includes a bibliography and index.

Schneider, Mary Jane. *The Hidatsa*. New York, NY: Chelsea House Publishers; 1989. 142 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary).

This account of the Hidatsa begins with a description of their traditional village life along the Missouri River. This High Plains lifestyle was later disrupted by factors such as smallpox epidemics and changes brought by missionaries and a new educational system. The history of the Hidatsa, who were joined by the Mandan and the Arikara in the late 1800s, is described through the 20th century. The book includes an emotional account of the disruption every aspect of Hidatsa life caused by the construction of the Gamson Dam and

subsequent flooding of the Hidatsa's ancient homelands. The book features colorful paintings of the Hidatsa and Mandan by 19th-century artists. Also illustrated with archival photographs. Includes a glossary, bibliography, and "Hidatsa-at-a-Glance."

KIOWA BIOGRAPHIES

Brant, Charles S., ed. *The Autobiography of a Kiowa Apache Indian*. Mineola, NY: Dover Publications, Inc.; 1969. 144 pages. (secondary).

Jim Whitewolf, a Kiowa Apache born during the second half of the 19th century, told his life story to anthropologist Charles Brant in 1949--1950. Whitewolf recalls his experiences from earliest childhood through the time of the interviews. He recalls attending a white school; his involvement in the Methodist, Baptist, and Native American churches; his failed marriage; and other aspects of his personal history. Although an "ordinary member of his tribe," Whitewolf's life history is presented to "convey some feeling for the reality of a man's experiences under conditions of stressful culture contact and social disorganization." The editor includes helpful cultural and historical background information on the Kiowa Apache as context for interpreting the life history. Contains some explicit descriptions of sexual experiences. The editor's straightforward writing style may not engage younger readers.

Freedman, Russell. *Indian Chiefs*. New York, NY: Holiday House; 1987. 139 pages. (upper elementary/secondary).

See annotation under Comanche Biographies.

Momaday, N. Scott (Kiowa). *The Names: A Memoir*. Tucson, AZ: University of Arizona Press; 1976. 170 pages. (secondary) *.

This beautifully-written autobiographical narrative by Kiowa novelist and poet N. Scott Momaday describes Momaday's childhood experiences in Oklahoma, on the Navajo reservation, and at Jemez Pueblo. Boyhood memories are interwoven with tribal tales and sketches of imaginary scenes from his past. s/bio/Kiowa/Plains/star.

KIOWA TRADITIONAL STORIES

Reuss, Frederick J.; Silverhorn (Kiowa), illus. *Saynday Was Coming Along*. Washington, DC: Smithsonian Institution Traveling Exhibition Service; 1993. 31 pages. (elementary/secondary).

A collection of short Kiowa stories about the trickster character Saynday, this colorful book is illustrated with pictures drawn 100 years ago by Kiowa artist Silverhorn. "The stories included here are a sampling of those most popular with children. While their obvious purpose is to entertain, they also teach values traditionally important to Kiowa people." The stories are followed by a useful essay that provides additional information about the role of Saynday in Kiowa oral narrative, and the significance of Silverhorn's record of traditional Kiowa life.

KIOWA NON-FICTION

Marriott, Alice. *The Ten Grandmothers*. Norman, OK: University of Oklahoma Press; 1983, 1945, 306 pages. (secondary).

The title of the book refers to ten medicine bundles, known as the Ten Grandmothers, that form the basis for a series of legends. This portrait of Kiowa life from 1847 to 1944 is based on interviews conducted in the 1930s and 1940s. The author emphasizes in the introduction that no generalities about Kiowa life should be drawn from the thirty-three "sketches" in the book, since the stress of these changing times resulted in different individual responses.

Each "sketch" is dated and focuses on a different aspect of Kiowa life. To provide a feeling for the times, sketches are divided into four periods: Part I, When There Were Plenty of Buffalo (1847--69); Part 2, When the Buffalo Were Going (1869--83); Part 3, When the Buffalo Were Gone (1884--1910); and Part 4, Modern Times (1912--44). The author states that she has not attributed feelings to the characters unless specifically expressed by the interviewees. Though the accounts are given in the third person, they have the quality of first -person narrative, except for those rare instances when the prose becomes overly poetic, e.g. in descriptions of the landscape. Included are comparative chronologies of events from four different Kiowa Year Counts (painted historical records), the Kiowa calendar, and bibliography.

Momaday, N. Scott (Kiowa); Momaday, Al, illus. (Kiowa). *The Way to Rainy Mountain*. Reprint of 1969 ed. Albuquerque, NM: University of New Mexico Press; 1976. 89 pages. (secondary).

In this beautifully written collection, the author retells the Kiowa legends that he learned from his grandmother, while adding recollections of his own childhood. Kiowa history is brought to life through the author's poignant descriptions of momentous events such as the disappearance of the buffalo and subsequent end of the traditional life on the southern Plains; the Kiowa's surrender and imprisonment in Fort Sill; and the outlawing of the Sun Dance. Includes bold black-and-white illustrations by the author's father.

Wunder, John R. *The Kiowa*. New York, NY: Chelsea House Publishers; 1989. 111 pages. (Frank W. Porter, III, Gen. Ed. Indians of North America). (upper elementary/secondary).

In this overview of the Kiowa who live today in Oklahoma, several different theories of the Kiowa's origins on the northern Plains are presented, followed by a description of the traditional Kiowa life that flourished on the Great Plains for one and a half centuries. The factors leading to the Kiowa's migration to the southern Plains during the 18th century are described, as is the turbulent period of Kiowa history marked by conflicts with white settlers and the U.S. Army. The devastating impact of smallpox and cholera, combined with the diminishing of the buffalo herds, threatened Kiowa survival in the mid- and late 19th century. That attempts by the U.S. government to destroy Kiowa culture through the assimilation policies of the early 20th century have been overcome is a testament to the remarkable strength and endurance of the Kiowa. Their transition into a modern culture is also discussed. Illustrated with many archival photographs and drawings. Includes a color photographic essay on Painters of the Plains, a glossary, index, and "Kiowa-At-A-Glance."

MANDAN NON-FICTION

Freedman, Russell; Bodmer, Karl, illus. An Indian Winter. New York, NY: Holiday House; 1992. 88 pages. (upper elementary/secondary) *.

See annotation under Hidatsa Non-Fiction.

Lepthien, Emilie U. *The Mandans*. Chicago, IL: Children's Press; 1989. 47 pages. (A New True Book). (elementary).

This is an historical sketch of the Mandan, a Plains tribe which, in the 1860s, joined the Arikara and the Hidatsa to form the Three Affiliated Tribes. Includes colorful illustrations and photographs and large type for young readers. Contains a glossary and index.

MANDAN FICTION

Krensky, Stephen; Watling, James illus. *Children of the Earth and Sky: Five Stories about Native American Children*. New York, NY: Scholastic Inc.; 1991. 32 pages. (elementary).

See annotation under Comanche Fiction.

METIS BIOGRAPHIES

Neering, Rosemary. *Louis Riel*. Don Mills, Ontario: Fitzhenry and Whiteside; 1977. 63 pages. (secondary).

> This short biography of Metis leader Louis Riel is illustrated with black-and-white photographs and drawings.

Palud-Pelletier, Noelie. *Louis, Son of the Prairies*. reprint of 1984 ed. Winnipeg, Manitoba: Pemmican Publications Inc.; 1990. (upper elementary) ?.

> This fictional children's book about the childhood of Metis leader Louis Riel recreates the traditional buffalo-hunting lifestyle led by the Metis living on the Canadian Prairie in the mid-19th century. The book also includes information on the everyday lives of the early Metis.

METIS NON-FICTION

Zeilig, Ken; Zeilig, Victoria. *Ste. Madeleine, Community Without A Town: Metis Elders in Interview*. Winnipeg, Manitoba: Pemmican Publications; 1987. 203 pages. (secondary).

> This book recounts the story of Ste. Madeleine, a traditional Metis community located in the southwestern part of Manitoba. In 1938, the Prairie Farm Rehabilitation Act forced the community of 250 off their homesteaded land to create pasture lands. Five interviews with former inhabitants of Ste. Madeleine provide a social history of this community of impoverished Metis farm laborers. The interviews are presented in their original question-and-answer format. A final chapter includes an interview with an attorney for the Manitoba Metis Federation, a Native rights organization currently attempting to reclaim lost land, adding a legal and historical perspective to the events recounted by the elders.

OMAHA BIOGRAPHIES

Brown, Marion Marsh. *Susette La Flesche: Advocate for Native American Rights*. Chicago, IL: Children's Press; 1992. 117 pages. (upper elementary).

> This biography describes Susette La Flesche, an Omaha woman who became an Indian rights activist and lecturer, and a published author and artist. La Flesche is presented as continually confronting the confusion of her identities as an Indian woman who spent most of her life in the white world fighting for Indian rights. For example, upon seeing the Liberty Bell for the first time, "They gazed in awe at the Liberty Bell. Susette reveled in the liberty the colonies had fought for and won. She realized she was thinking as a white American...The confusion of identities struck her again." The author sometimes refers to Indian women as "Indian maidens." Includes an index and some archival photographs of Susette and her family.

Ferris, Jeri. *Native American Doctor: The Story of Susan LaFlesche Picotte*. Minneapolis, MN: Carolrhoda Books, Inc.; 1991. 88 pages. (elementary).

> This is a clearly written and engaging biography of Susan La Flesche, the first American Indian woman to become a medical doctor. La Flesche shared with her family the belief that American Indians could only survive by adopting white ways. She was educated at schools designed specifically to assimilate American Indians into the dominant culture and subsequently earned her medical degree. La Flesche then returned to the Omaha reservation to serve her people. The book describes the difficulties she faced as the government doctor single-handedly covering a large territory, and her untiring services as translator and spokesperson. She was appointed Presbyterian missionary to the Omaha, campaigned

successfully against the sale of alcohol on the reservation, and fought against the stifling bureaucratic rules imposed by the Bureau of Indian Affairs in Washington, D.C.

OMAHA TRADITIONAL STORIES

Powell, Mary ed.; Reade, Deborah, illus. *Wolf Tales: Native American Children's Stories*. Sante Fe, NM: Ancient City Press; 1992. 38 pages. (elementary).

These short stories from the Cherokee, Omaha, Seneca, Pawnee, Tlingit, Sioux, and Tsimshian describe the special attributes and power of the wolf and its interaction with other animals, including humans. Following each story is information, adapted for young children, on the historical and contemporary location of the tribe. Sources are provided for each of the stories. Illustrated with black-and-white and monotone drawings.
legend/e/Southeast/Plains/Northeast/Northwest
coast/Cherokee/Omaha/Seneca/Pawnee/Tlingit/Sioux/ Tsimshian.

OSAGE BIOGRAPHIES

Erdrich, Heidi Ellen; Whipple, Rick, illus. *Maria Tallchief*. Austin, TX: Raintree-Steck-Vaughn; 1993. 32 pages. (Herman J. Viola, Gen. Ed. Native American Stories). (elementary).

This is a biography of Maria Tallchief, the first American Indian prima ballerina. Tallchief, an Osage who performed with the New York City Ballet and other world-class companies, is considered to be one of the greatest dancers of all time. The writing tends to minimize the sensitivity of some American Indian--U.S. government issues and experiences in Maria Tallchief's life. For example, after moving to Los Angeles from the Osage reservation in Oklahoma, eight-year-old Maria is teased by white students making fake "Indian war whoops." The author states that "Maria did not let the teasing bother her. She was happy because she had a new dance teacher." Illustrated with large, colorful watercolors that will appeal to the young readers for whom this is written.

OSAGE NON-FICTION

Liebert, Robert M.; McWilliams, Kevin, illus. *Osage Life and Legends*. Happy Camp, CA: Naturegraph Publishers; 1987. 139 pages. (secondary).

The author has drawn this portrait of the Osage from the early recordings of Osage *wi-gi-es* made by Francis La Flesche and the Bureau of American Ethnology at the turn of the century. The role of these wi-gi-es, a form of prose and poetry used to hand down traditions in Osage culture is described. The book also covers everyday life through the change of seasons, Osage world views, and a brief history of the Osage following the arrival of whites. Includes a bibliography but not an index.

Wilson, Terry P. *The Osage*. New York, NY: Chelsea House Publishers; 1988. 110 pages. (Frank W. Porter, Gen. Ed., Indians of North America). (upper elementary/secondary).

A history of the Osage tribe from contact to the present day, covering their early alliance with the French, land cessions, reservation life and Osage resistance to such government assimilation efforts as farming and education. The discovery of oil fields on their land helped the Osage avoid many of the economic problems of the 20th century. Traditional lifeways are briefly covered. Illustrated with reproductions of etchings and archival photographs. A center section of color photographs depicts Osage traditional garments. Included are a glossary, bibliography, "Osage-At-a-Glance" section, and an index.

OTO TRADITIONAL STORIES

Walters, Anna (Pawnee-Otoe).; Bowles, Carol, illus. *The Two-Legged Creature: An Otoe Story*.

Flagstaff, AZ: Northland Publishing; 1993. 27 pages. (elementary).

This retelling of an Otoe story describes a period of history when Man and all other animals lived in harmony as brothers. When Man became destructive and abusive to his fellow creatures, only Dog and Horse remained by his side, and there they remain to this day. Illustrated with unique and enchanting full-page, full-color illustrations. No source is cited for this legend.

PAWNEE TRADITIONAL STORIES

Bierhorst, John, ed.; Grinnell, George Bird, collector; Parker, Robert A., illus. *The Whistling Skeleton: American Indian Tales of the Supernatural*. New York, NY: Macmillan Child Group; 1984 Dec. 128 pages. (upper elementary).

See annotation under Blackfeet Traditional Stories.

Cohen, Carol Lee; Begay, Shonto (Navajo), illus. *The Mud Pony: A Traditional Skidi Pawnee Tale*. New York, NY: Scholastic Inc.; 1988. 28 pages. (lower elementary) *.

A retelling of a traditional legend in which a mud pony becomes real and helps its owner to become a leader of his people. The story exhibits the Pawnee belief that the path to honor is open through adherence to virtues such as constancy and a humble spirit. The source of the legend is cited. Fine full-color illustrations enhance this appealing legend.

Powell, Mary ed.; Reade, Deborah, illus. *Wolf Tales: Native American Children's Stories*. Sante Fe, NM: Ancient City Press; 1992. 38 pages. (elementary).

See annotation under Omaha Traditional Stories.

PAWNEE NON-FICTION

Fradin, Dennis B. *The Pawnee*. Chicago, IL: Children's Press; 1988. 47 pages. (A New True Book). (lower elementary).

This is a well-written book with an emphasis on the pre-Contact life of the Pawnee. The last two sections briefly describe the loss of ancestral lands and the Pawnee today, focusing on both assimilation and cultural continuity. Includes a glossary and photographs.

Howell, War Cry (Pawnee). *Comic Tale Easy Reader: Gramma Curlychief's Pawnee Indian Stories*. 3rd ed. Los Altos Hills, CA: May Devenport, Publishers; 1991. 85 pages. (upper elementary).

"For the sake of Pawnee Indian children who can't enjoy the heritage I grew up with," a Pawnee writer retells stories his grandmother told him as a boy. Some of these are traditional tales, some are about traditional lifeways, and others are stories about the author's family. Despite the title of the book, these poorly-written tales are not comical. The section on religious rites includes a description of a human sacrifice. Includes black-and-white illustrations.

SIOUX (Includes Lakota, Dakota, and Nakota)

SIOUX BIOGRAPHIES

Bernotas, Bob. *Sitting Bull: Chief of the Sioux*. New York, NY: Chelsea House Publishers; 1992. 105 pages. (W. David Baird, Sen. Consult. Ed. North American Indians of Achievement). (upper elementary) *.

This book is part of a series of biographies of American Indians from the United States and

Canada who fought for the survival of their people. The author of this well-written, detailed biography notes that Sitting Bull's story parallels the history of the Plains Indians. In addition to covering the historical events of Sitting Bull's life, this book stresses the human aspects of the man. Many quotes from Sitting Bull give the reader a feeling for his compassion and humility. Illustrated with archival photographs, reproductions of paintings, and maps. Bibliography, index, and chronology are included.

Black, Sheila; Lee, Ed, illus. *Sitting Bull and the Battle of The Little Bighorn*. Englewood Cliffs, NJ: Silver Burdett Press; 1989. 131 pages. (Alvin M. Josephy, Gen. Ed. Alvin M. Josephy Biography). (upper elementary/secondary).

This clearly presented biography of Sitting Bull covers Sitting Bull's childhood, young adulthood, his people's struggles against the westward movement of settlers along the Bozeman Trail, and the battles of Little Bighorn and Wounded Knee. The Sioux are shown as a feeling and caring people with a way of life for which it is worth fighting and dying. Includes a list of suggested readings. Illustrated with black-and-white drawings and archival photographs.

Clark, Robert A., Ed. *The Killing of Chief Crazy Horse*. Lincoln, NE: University of Nebraska Press; 1988. 152 pages. (secondary).

This book presents three first-hand accounts surrounding the killing of Oglala Sioux Chief Crazy Horse in 1877. The events are viewed from three widely different angles: the first, from Chief He Dog, a friend and supporter of Crazy Horse; the second, from William Garnett, a famous guide and interpreter; and the third, from Dr. Valentine McGillycuddy, the medical officer who attended Crazy Horse after his fatal injury. The editor has added an introduction with background information on events on the northern Plains leading up to Crazy Horse's death. A bibliography and an index are included.

Crow Dog, Mary (Sioux); Erdoes, Richard. *Lakota Woman*. New York, NY: Grove-Weidenfeld, 1990. 272 pages. (secondary) *.

In this autobiographical account, the heroine begins to find her identity as a traditional Sioux woman amid the oppressiveness of reservation life and the invigorating effects of the American Indian Movement in the 1960s and 1970s. The book includes interesting reflections on her opinion of the inappropriateness of feminism within the American Indian movement. One reviewer comments: "A gritty, convincing document of one woman's struggle to overcome poverty and oppression in order to live in dignity as an American Indian." The sequel to this book, *Ohitaka Woman* (1993) by Mary Brave Bird and Richard Erdoes, follows her life after her marriage to Leonard Crow Dog.

Driving Hawk Sneve, Virginia (Sioux); Hunt, Jane N., ed; Zephier, Loren, illus. *They Led a Nation*. Sioux Falls, SD: Brevet Press, Inc.; 1975. 46 pages. (elementary/secondary).

The book consists of brief biographies of twenty Sioux leaders including such well-known men as Gall, Red Cloud, Crazy Horse, Sitting Bull, and Spotted Tail. The book includes a chronology of events beginning with the Pontiac War of 1763, and ending with the massacre at Wounded Knee in 1890. Black-and-white drawings depict each leader, except for Crazy Horse, of whom there is no known photograph. Includes a bibliography and an index.

Duncan, Kunigunde (as told from the life of Corabelle Fellows). *Blue Star*. Caldwell, ID: The Caxton Printers, Ltd.; 1938. 211 pages. (secondary).

See annotation under Cheyenne Biographies.

Eisenberg, Lisa; Rickman, David, illus. *The Story of Sitting Bull: Great Sioux Chief*. New York, NY:

Dell Publishing; 1991. 108 pages. (A Dell Yearling Biography). (upper elementary/secondary) *.

This is a well-written and well-researched biography of the Hunkpapa Sioux leader Sitting Bull and his struggles to keep his people free of the reservation life. The book includes important dates in Sitting Bull's life. Illustrated with black-and-white images.

Freedman, Russell. *Indian Chiefs*. New York, NY: Holiday House; 1987. 139 pages. (upper elementary/secondary).

See annotation under Comanche Biographies.

Greene, Carol. *Black Elk: A Man with a Vision*. Chicago, IL: Children's Press; 1990. 46 pages. (A Rookie Biography). (lower elementary).

This is a simply-written biography of Black Elk, an Oglala Sioux medicine man. As a young boy, Black Elk has a vision that "all things must live together in peace." He carries this and other vision-inspired ideas with him throughout his life as he, among other things, travels in Europe with Buffalo Bill Cody's Wild West Show, joins the Ghost Dance movement, and relates his life story to writer John Neihardt. Includes color and black-and-white illustrations and photographs.

Hook, Jason. *Crazy Horse: Sacred Warrior of the Sioux*. Dorset, England: Firebird Books; 1989. 48 pages. (Heroes and Warriors). (upper elementary/secondary) *.

This is a well-written biography of Crazy Horse (1841--1877), an Oglala Sioux chief who gained prominence for his bravery and leadership in battle in defending Sioux land against the encroaching whites and in resisting removal to a reservation. The first chapters provide general information about the Sioux, such as their dependence on the buffalo, their historic calendar known as the "winter counts," and the role of warfare.

Hook, Jason; Hook, Richard, illus. *Sitting Bull and the Plains Indians*. New York, NY: Bookwright; 1987. 61 pages. (Life and Times). (upper elementary).

The title of this book is misleading, since the bulk of its contents consist of a general introduction to the Plains Indians. Two- to four-page chapters cover such topics as religion, warfare, and treaties with the U.S.; only eight pages are devoted to the life of Sitting Bull. Though the book's organization lacks cohesion, it is useful for understanding some facts about Plains Indians. A glossary, a chronology of events, and a suggested reading list are included in this colorfully illustrated book.

Josephy, Alvin M. Jr. *The Patriot Chiefs: A Chronicle of American Indian Resistance*. New York, NY: Penguin Books; 1961. 364 pages. (secondary).

This book recounts the life stories of nine outstanding leaders in the Indian resistance movement, from different times, places, and nations. The author explains, "While this is not a history of American Indians...the subjects were selected to provide variety in Indian backgrounds and culture, geographic areas and historic periods, and particular large-scale problems that led to crises and conflicts. Arranged chronologically, they help to convey in ordered sense a narrative outline of much Indian history." Although it was published thirty years ago, this book remains one of the best written and most readable books of its kind. Included are biographies of Hiawatha, King Philip, Pope, Pontiac, Tecumseh, Osceola, Black Hawk, Crazy Horse, and Chief Joseph.
s/bio/Northeast/Southwest/Plateau/Southeast/Plains/Sioux.

Lame Deer, John (Fire); Erdoes, Richard. *Lame Deer: Seeker of Visions*. New York, NY: Pocket Books (Simon & Schuster); 1972. 277 pages. (secondary/adult).

This personal and engaging autobiography of Lame Deer follows his life from childhood to adulthood, when he became a medicine man at Rosebud Reservation in South Dakota. Lame Deer recounts his youthful escapades, his vision quest experiences, and describes Sioux religious ceremonies such as the Sun Dance and Ghost Dance, and the Native American Church. Includes an epilogue by Richard Erdoes and a glossary of Sioux words.

Moeller, Bill; Moeller, Jan. *Crazy Horse, His Life, His Lands: A Photographic Biography*. Wilsonville, OR: Beautiful America Publishing Co.; 1987. 135 pages. (upper elementary/secondary).

Because no authenticated photographs of Crazy Horse exist, the authors/photographers spent several years documenting where events in his life took place to produce this photographic biography. Each photograph is accompanied by well-written text describing the events that occurred there. Includes a map, a directory of photographs, and a good bibliography.

Neihardt, John G.; Standing Bear, illus. *Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux*. Lincoln, NE: University of Nebraska Press; 1979; c1932, 1959, 1972. 299 pages. (secondary).

This work by poet John Neihardt, based on interviews given by Lakota holy man Nicolas Black Elk (1863-- 1950), traces Black Elk's life into mid-adulthood, focusing mainly on his mystical visions. A moving portrait of Black Elk emerges. He believed he should use his visions and special powers to help the Lakota return to a good life, similar to the one they enjoyed before the arrival of the whites. Yet he could find no way to make this dream a reality, and Neihardt emphasizes Black Elk's mournful recognition of this failure. However, since Neihardt intended his book as a work of art rather than an anthropological oral history, he felt free to add thoughts of his own and to omit the more optimistic side of Black Elk's views---the Lakota belief that the past can recur and so the restoration of the good life for the Lakota is still possible. (The full, unedited version of the interviews in which *Black Elk Speaks* was based is available in *The Sixth Grandfather* by Raymond de Mallie, University of Nebraska Press, 1984.) Introduction by Vine Deloria. Appendices include a letter from John Neihardt to Black Elk and Black Elk's explanation of the origin of the peace pipe. Illustrated with full-color and black-and-white paintings. This book includes an index.

Sansom-Flood, Renee; Bernie, Shirley A.; Bruguier, Leonard R., eds. *Remember Your Relatives: Yankton Sioux Images 1851--1904*. Vol. 1. Marty, SD: Marty Indian School; 1985. 55 pages. (elementary/secondary).

This is a collection of short biographies of 19th-century Yankton Sioux tribal leaders as they are remembered in their everyday lives through stories handed down from generation to generation. Illustrated with black-and-white archival photographs, this collection, published by the Marty Indian School, includes an extensive bibliography, glossary, chronology, and a copy of the 1858 Treaty between the Yankton Sioux and the U.S. government.

Smith, Kathie Billingslea; Seward, James, illus. *Sitting Bull: Tatanka Yotanka*. New York, NY: Julian Messner; 1987. 23 pages. (The Great American Series). (elementary).

This well-written, compact biography of Sitting Bull also contains a wealth of historical information. The illustrations of Sitting Bull, however, are romanticized rather than realistic, except for one archival photograph. Among the topics discussed are counting coup, the vision quest, the Sun Dance, and dependence on buffalo.

Standing Bear, Chief Luther (Sioux). *My Indian Boyhood*. 1988 reprint of 1931 (Houghton Mifflin) ed. Lincoln, NE: University of Nebraska Press; 1988. 190 pages. (upper elementary/secondary) *.

Sioux Chief Standing Bear (1868?--1939) wrote this book about his childhood to promote

intercultural understanding. He describes berry-gathering, making bows and arrows, learning to ride horses, butchering, hunting, fishing, eagle capture, war shields, feathers, the uses of various plants, tanning leather, games, medicine men, music, and the qualities of a chief.

Stevenson, Augusta; Jenney, Robert, illus. *Sitting Bull: Dakota Boy*. Indianapolis, IN: The Bobbs-Merrill Company, Inc.; 1956. 192 pages. (Childhood of Famous Americans). (elementary).

A biography of Sitting Bull, the famous tribal leader of the Hunkpapa Teton division of the Sioux who refused to be placed on a reservation and who led his people in war and protest against the whites in the late 1800s. No references or documentation support the extensive dialogue and the anecdotal events found in this book. Fictional conversations between President Grant and his army officers use the word "savages" to refer to Sitting Bull and his men.

Viola, Herman J.; Shaw, Charles, illus. *Sitting Bull*. Milwaukee, WI: Raintree Publishers; 1990. 32 pages. (Raintree/Rivilo American Indian Stories). (upper elementary).

This is a simply-written biography of Sitting Bull, the famous Hunkpapa Sioux tribal leader who opposed reservation life for himself and his people. The book describes the events of Sitting Bull's life, and includes information on such traditional activities as hunting and warfare, as well as on the Ghost Dance movement and on Indian-white relations during the late 1800s. Includes a time line of Sitting Bull's history. Illustrated with beautiful full-page, full-color paintings.

Zitkala-Sa (Sioux). *American Indian Stories*. Reprint of 1921 ed. Lincoln, NE: University of Nebraska Press; 1985. 195 pages. (secondary).

This book, consisting of autobiographical essays and short stories, is "one of the first attempts by a Native American woman to write her own story without the aid of an editor, an interpreter, or an ethnographer." The author, Zitkala-Sa (Red Bird), was born Gertrude Simmons on the Yankton Sioux Reservation in 1876. The autobiographical essays cover the author's experiences at Indian schools as a student, and later as a teacher, and as an educated Indian living in two worlds but at home in neither. The author's personal experience is neatly captured in the final essay. "I remember how many ...civilized people visited the Indian School...the white visitors walked out of the schoolhouse well satisfied: they were educating the children of the red man!... But few there are who have paused to question whether real life or long-lasting death lies beneath this semblance of civilization!" These essays and others (some dealing with traditional life, others exploring the ambivalent position of the American Indian) were originally published in 1900-1902, and the language is somewhat flowery.

SIOUX TRADITIONAL STORIES

Bernhard, Emery; Bernhard, Durga, illus. *Spotted Eagle and Black Crow: A Lakota Legend*. New York, NY: Holiday House; 1993. 29 pages. (elementary).

An adaptation of the story of Spotted Eagle and Black Crow, as told by Red Cloud, the famous Lakota chief, over 100 years ago. This modified version, which makes Spotted Eagle and Black Crow brothers, tells of their love for the same woman, Red Bird, and their ensuing rivalry for her hand. Black Crow betrays his brother, while Spotted Eagle appeals to Wakan Tanka and his brother eagles for help in a time of crisis, learning some lessons of the spirit in the process. Includes beautiful full-color illustrations.

Big Crow, Moses Nelson (Lakota); Sansom-Flood, Renee ed.; Long Soldier, Daniel, illus (Oglala). *A Legend from Crazy Horse Clan*. Reprint of 1987 ed. Chamberlain, SD: Tipi Press; 1991. 33 pages. (elementary/secondary) *.

This retelling of a Lakota legend first told to the author by his grandfather, Henry Big Crow, is about Tashi-Gnupa, a young Lakota girl, accidentally left behind when her tribe quickly escapes from stampeding buffalo. She and her pet raccoon, Mesu, live alone on the Plains until they are adopted by a herd of buffalo. Years later, Tashia's buffalo "husband" is killed by a passing Lakota warrior. The warrior, who has heard stories of the "lost girl of the Chunka Clan," returns her to her tribe and family, where she is welcomed joyfully. Tashia marries an Oshkay-ki warrior, with whom she has a son, Tashunke Witko (Crazy Horse), who later becomes "the pride of all Lakota." Author's and editor's notes explain the origins of the story and the tradition of American Indian oral narration. Includes a glossary of Lakota words and phrases and black-and-white illustrations.

Fikes, Jay Courtney; Nix, Nelleke, illus. *Step Inside the Sacred Circle: Aboriginal American Animal Allegories*. Bristol, IN: Wyndham Hall Press; 1989. 54 pages. (secondary).

This collection of seven American Indian animal stories demonstrates values that humans can learn from the animals, such as bravery, compassion, and cooperation. Sources are cited, and each story is accompanied by extensive explanatory notes. The introduction states that the collection is intended to strengthen our ties to the natural world and increase our spiritual insight. Includes black-and-white illustrations.
s/legend/Sioux/Kwakuitl/Pomo/Dakota/Northwest Coast/California/Plains.

Goble, Paul; Goble, Paul, illus. *The Great Race*. Reprint of 1985 ed. New York, NY: Aladdin Books; 1991. 28 pages. (elementary) *.

See annotation under Cheyenne Traditional Stories.

Goble, Paul; Goble, Paul, illus. *Iktomi and the Berries*. New York, NY: Orchard Books; 1989. 29 pages. (lower elementary).

In his series of stories about Iktomi, a traditional Plains trickster character, the author tries to evoke the quality of oral narrative. The books are meant to be read aloud, and include asides the reader might make to his audience and comments and reactions by Iktomi. In this playful, fun-loving tale, Iktomi's desire for some tempting berries leads him into amusing scrapes. Includes lively, full-color illustrations with explanatory notes on Iktomi's traditional clothing.

Goble, Paul; Goble, Paul, illus. *Iktomi and the Ducks: A Plains Indian Story*. New York, NY: Orchard Books; 1990. 28 pages. (lower elementary).

A retelling of a lighthearted Plains Indian story in which Iktomi tricks the ducks, and, in turn, is tricked by Coyote. Lively full-color illustrations.

Goble, Paul; Goble, Paul, illus. *Iktomi and the Boulder*. New York, NY: Franklin Watts; 1991. 32 pages. (lower elementary).

In this lively tale, Iktomi has an argument with a boulder, with amusing results. A note at the end conveys the points of the story---to explain why bats have flattened faces and why stones are scattered all over the Plains.

Goble, Paul; Goble, Paul, illus. *Iktomi and the Buffalo Skull*. New York, NY: Orchard Books; 1991. 28 pages. (lower elementary).

Iktomi's head is stuck inside a buffalo skull, and he receives an unexpected haircut. This lighthearted story of the Sioux trickster character is depicted in lively full-color illustrations.

Matson, Emerson N. *Legends of the Great Chiefs*. Nashville, TN: Thomas Nelson Inc.; 1974. 125 pages.

(upper elementary)

This is a collection of twenty-two legends most as remembered by tribal elders from the Makah, Nisqually, Nez Perce, Oglala Sioux, Snohomish, and Swinomish. Additional sources include pioneers' diaries, museums, old manuscripts, and previously published material. An historical introduction to each section describes significant individuals and events of the tribe. Maps show present-day Plains and Washington State reservations and traditional tribal lands. A short preface describes some characteristics of American Indian legends.

Powell, Mary ed.; Reade, Deborah, illus. *Wolf Tales: Native American Children's Stories.* Sante Fe, NM: Ancient City Press; 1992. 38 pages. (elementary).

See annotation under Omaha Traditional Stories.

Yellow Robe (Rosebud Lakota).; Pinkney, Jerry, illus. Tonweya and the Eagles and Other Lakota Tales. New York, NY: Dial Books for Young Readers; 1979. 118 pages. (upper elementary/secondary).

This collection of traditional Lakota legends, as told by the author's father, includes a foreword, glossary, and Lakota punctuation guide. Beautiful black-and-white illustrations.

SIOUX NON-FICTION

Bleeker, Sonia; Sasaki, Kisa, illus. *The Sioux Indians: Hunters and Warriors of the Plains.* New York, NY: William Morrow & Company; 1962. 155 pages. (upper elementary).

This book's main focus is on the lifeways of the Sioux from 1780 through the 1870s. Religion, buffalo hunting, raids, games, the Sun Dance, and the end of the traditional way of life are described. Much attention is given to description of material culture items. Includes a map, an index, and black-and-white drawings.

Brooks, Barbara. *The Sioux.* Vero Beach, FL: Rourke Publications, Inc.; 1989. 31 pages. (Native American People). (elementary).

This short history of the Sioux Indians includes one chapter on the Sioux today. Illustrated with colorful drawings and archival and contemporary photographs. Includes a list of important dates in Sioux history and an index.

Brown, Vinson. *Crazy Horse: Hoka Hey (It is a Good Time to Die).* Reprint of Macmillan 1971 ed. Happy Camp, CA: Naturegraph Publishers Inc.; 1989. 169 pages. (secondary).

The introduction to this book states that "this is not a biography that deals in details and what men call facts...this is a book of spiritual adventure....Though I follow the main outline of what others have written about Crazy Horse, I leave their earthbound tracks for the sky at times...." While running all the risks inherent in attributing fictional thoughts and feelings to an historical figure, the book does succeed in breathing life into the character and bringing an American Indian perspective to the reader. Foreword by Red Dawn (Sioux). A map shows location of major events in Crazy Horse's life. Includes a glossary.

Charging Eagle; Zeilinger, Ron; Zeilinger, Ron, photog. *Black Hills: Sacred Hills.* 2nd ed. Chamberlain, SD: Tipi Press; 1992. 56 pages. (elementary/secondary).

This is a photo essay on the Black Hills of South Dakota, the spiritual center of the Lakota Sioux Indians. Full-page black-and-white photographs with adjoining text illustrate the one hundred year controversy over white possession of the Black Hills.

Clark, Ann Nolan; Beatty, Willard W., ed; Standing Soldier, Andrew (Sioux), illus. *There Are Still*

Buffalo. Reprint of 1942 (Department of Interior) ed. Santa Fe, NM: Ancient City Press; 1992. 40 pages. (lower elementary).

> A bilingual Sioux/English text follows the stages of a male buffalo's life, stressing harmony with nature and death as part of nature. Beautiful black-and-white illustrations complement the poetic text. This work was originally prepared at the request of Sioux parents and teachers to encourage bilingualism among their students. An afterword provides information on the Lakota alphabet and on the development of written Lakota.

Deloria, Ella (Lakota Sioux). *Speaking of Indians*. reprint of 1944 Friendship Press ed. Vermillion, SD: Dakota Press; 1979. 100 pages. (secondary).

> Ella Deloria, a Sioux ethnologist, wrote this work in 1944 to examine both traditional and contemporary Indian life. General considerations about American Indians are followed by a description of the traditional life of her own Sioux people. The problems faced by the Indians after being placed on reservations and the role of American Indians in World War II are also discussed. The author concludes that European culture forced such rapid economic, social, environmental, and religious changes that American Indian society could not cope. Though some of the work now seems dated, the book is still of interest, as it reflects Ella Deloria's unique perspective. Born on the Yankton Sioux reservation in 1899, she was trained as an ethnographer at Columbia University, and then returned to the reservation to raise her younger sisters after the death of her father. Includes a useful introduction.

Doll, Don S. J.; Alinder, Jim eds; Anderson, John A.; Buechel, Eugene S. J.; Doll, Don S. J., photogs. *Crying for a Vision: A Rosebud Sioux Trilogy, 1886--1976*. Reprint of 1976 ed. Dobbs Ferry, NY: Morgan & Morgan; 1991. 170 pages. (secondary) *.

> This book contains beautiful collection of black-and-white photographs presenting a visual history spanning almost a century of Brule Sioux reservation life. The works of three photographers---John A. Anderson, Eugene Buechel, and Don Doll---record the adjustment to and changes in reservation life from 1889 to 1976. This "dramatic evolution" is illustrated through the subtly differing styles of the photographers who spent years among the people on the Rosebud reservation in South Dakota. Some photographs are accompanied by excerpts from Buechel's correspondence and Doll's own commentary. Includes a preface, foreword (in Lakota and English by Ben Black Bear Jr.), introduction, and information on each photographer.

Driving Hawk Sneve, Virginia (Sioux).; Himler, Ronald, illus. *The Sioux*. New York, NY: Holiday House; 1993. 32 pages. (lower elementary).

> This beautifully illustrated book opens with a retelling of the Sioux creation story for young readers. This is followed by brief chapters describing traditional Sioux life on the Great Plains and Sioux life today. e/Sioux/Plains.

Hall, Philip. *To Have This Land*. Vermillion, SD: The University of South Dakota Press; 1991. 170 pages. (secondary).

> This informative and well-written work considers the Wounded Knee confrontation between the U.S. Army and Lakota Nation in the historical context of the Dakota frontier at that time, looking at the role of the white settlers in the events that led up to the massacre. The author hopes to make readers "more aware of the original conditions, differences in values, and misunderstandings on the frontier that led to the massacre...and have continued largely unabated...."

Halliburton, Warren J. *The Tragedy of Little Bighorn*. New York, NY: Franklin Watts; 1989. 64 pages. (upper elementary).

This is a simple, comprehensive guide to "Custer's Last Stand" and the events leading up to the battle at Little Bighorn between U. S. Cavalry soldiers and Sioux Indians and their allies. The accounts of historic events are well-balanced, describing Custer as an "American Hero," who was arrogant and foolhardy. He was also a deserter, who was court-martialed for "excessive cruelty to his men, and illegally ordering deserters shot." The book includes pictures of some of the artifacts found during recent excavations by the National Park Service at Custer Battlefield National Monument in Montana. These excavations have revealed new information about Custer and the battle. Includes bibliography, index, and black-and-white and color illustrations and photographs.

Hoover, Herbert T. *The Yankton Sioux*. New York, NY: Chelsea House; 1988. 111 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary) *.

This is a history of the Yankton Sioux as representatives of the Sioux confederation. Early contact with Europeans, resistance to white encroachment, reservation life, and federal policies designed to discourage participation in traditional activities are discussed. Preservation of Yankton language and religion are used as examples of the survival of Yankton culture. Includes a section on the Yanktons today, a bibliography, the "Yankton-Sioux-At-A-Glance," a glossary, and an index.

Hyde, George. *Red Cloud's Folk: A History of the Oglala Sioux Indians*. 5th reprint ed. Norman, OK: University of Oklahoma; 1984; c1937. 331 pages. (The Civilization of the American Indian). (secondary).

This is a history of the Oglala Sioux drawn from both Sioux and non-Indian sources. Where versions differ, the author sometimes analyzes and assesses the relative merits of each version. The book mainly recounts the events from 1860 on that led to the expropriation of Sioux lands and confinement of the Sioux to reservations. The author is frankly opinionated and neither whites nor Indians escape his scathing comments, especially the Eastern religious "visionaries" who wanted to turn the Sioux into farmers. The book contains some stereotypical characterizations of Indians. The term "wild" is frequently used to differentiate hostile or non-treaty Sioux from agency "tame" Sioux. Other comments include: "...compared with the Sioux...and the Blackfoot...the Crows were good people who got along well with the whites"; "...for an Indian, Red Cloud was an able man..." Appendices include notes added in 1957, estimates of Oglala population 1804--1902, and a note on Oglala social organization with identification of seven Oglala bands. Two maps show Oglala migration and the location of the White River agencies, 1871--77. Includes an index and a brief bibliography.

Landau, Elaine. *The Sioux*. New York: Franklin Watts; 1991, 1989, 64 pages. (lower elementary).

This book describes the history, customs, religion, and daily life of the Sioux Indians of the Great Plains. The focus is on men's roles and activities with little discussion of the roles of women. Includes further reading. e/Sioux/Plains.

Manzione, Joseph. *I Am Looking to the North for My Life: Sitting Bull, 1876-1881*. Salt Lake City, UT: University of Utah Press; 1991. 153 pages. (secondary) *.

This is an excellent, scholarly history of the negotiations between Canada and the United States on the question of the Sioux retreat to Canada. Carefully cited primary sources (newspaper accounts, diaries, and journals) form the basis of this detailed and gripping account of Sitting Bull's attempts to preserve his people's culture. Includes a bibliography.

Matthews, Leonard J.; Campion Geoff et al. *Indians*. Vero Beach, FL: Rourke Publications Inc.; 1989. 30 pages. (The Wild West in American History). (upper elementary).

See annotation under Cheyenne Non-Fiction.

McGaw, Jessie Brewer. *Chief Red Horse Tells About Custer. The Battle of the Little Bighorn: An Eyewitness Account Told in Indian Sign Language*. New York, NY: Elsevier/Nelson Books; 1981. 57 pages. (elementary/secondary) *.

> This account is based on Chief Red Horse's version, told in sign language five years after the event, of the Battle of the Little Bighorn (1876), and the diagrammatic interpretations of Red Horse's story by a U.S. Army surgeon. Pen and ink diagrams of the sign language and Chief Red Horse's drawings of the battle illustrate this unique book.

Osinski, Alice. *The Sioux*. Chicago, IL: Children's Press; 1984. 45 pages. (A New True Book). (lower elementary).

> This is a brief overview of traditional Sioux lifeways and history, with a section on contemporary life. Among the topics covered are: the different Sioux groups, the importance of horses and buffalo, religion, decorative arts, and battle of Little Big Horn and the massacre at Wounded Knee. The section on contemporary life stresses continuation of traditions today and the difficulties faced by contemporary Sioux. The book lacks optimism about contemporary life. Illustrated with maps, modern and archival photographs, and reproductions of prints and paintings, the book includes a glossary and an index.

Paulsen, T. Emogene. *Sioux Collections*. Vermillion, S.D.: University of South Dakota; 1982. 243 pages. (secondary).

> As part of their centennial celebration in 1982, the University of South Dakota published this collection of articles from its Institute of Indian Studies' quarterly newsletter. The articles, dating from the mid-1950s to the 1980s, are presented in nine broad categories rather than in chronological order. While various articles describe Indian belief, lore, myth, history, and present-day concerns, the book overall may be difficult to use as a resource for those not already familiar with aspects of American Indian cultures. The book's appeal lies in its cumulative effect, reflecting the perspectives and concerns of the 1960s and 1970s, a period of hope for growth and renewal for American Indians. As the preface notes, given the book's different sources, the articles sometime contradict each other, and opinions are open to question. A map showing "Sioux Country" is included.

Petty, Kate; Wilson, Maurice, illus. *Plains Indians*. Revised ed. New York, NY: Gloucester Press; 1988. 28 pages. (Small World). (lower elementary).

> A brief overview of traditional Plains life covering housing, buffalo, decorative art, religion, games, and wars with whites, including the Battle of Wounded Knee. It has nothing on the contemporary conditions of the tribes they discuss. Color illustrations depict grim looking people.

Pomerantz, Charlotte; Stock, Catherine, illus. *Timothy Tall Feather*. New York, NY: Greenwillow Books; 1986. 32 pages. (lower elementary).

> A Brooklyn boy fantasizes about being a member of the Dakota tribe. The boy's romantic images reinforce stereotypes of American Indians. Little cultural information can be gleaned from this book.

Reyer, Carolyn; Medicine, Beatrice; White Plume, Deborah Lynn; Casey Jr., Tom and Gleason, Thomas, photogs. *Cante ohitika Win (Brave-hearted Women): Images of Lakota Women from the Pine Ridge Reservation South Dakota*. Vermillion, SD: University of South Dakota Press; 1991. 88 pages. (secondary)*.

> Lakota Sioux women of all ages, living on and around Pine Ridge Reservation in South Dakota, talk about their lives and what it means to live in two worlds---Indian and white.

The material for this inspiring book was collected in 1982 and 1983 and "reflect[s] the changes that are taking place in the role of women in Lakota society today." Illustrated with black-and-white photographs.

Sandoz, Mari. *These Were the Sioux*. New York, NY: Hasting House Publishers; 1961. 118 pages. (upper elementary).

As a young girl, the author and her Swiss-German immigrant family lived near a Sioux reservation, where she spent time with her Indian neighbors. The book describes traditional Sioux life from birth through childhood, puberty, courting, and marriage. Though the writing style is somewhat dated, most of the descriptions are non-judgmental and respectful. Illustrated with reproductions of pictographic records made by Sioux "historians" Amos Bad Heart Bull and Kills Two.

Sneve, Virginia Driving Hawk (Sioux); Himler, Ronald. *The Sioux*. New York, NY: Holiday House; 1993. 32 pages. (A First Americans Book). (upper elementary).

Beginning with a brief and simple version of the Sioux creation story, this book explains the migration of the Sioux from Minnesota to the Plains in the 1700s, and the development of their traditional lifeways and culture. Included is information on the importance and use of the buffalo, as well as cooking, trading, village life, storytelling, battle, spirituality, and rituals. A final section lists the various divisions of the Dakota. The text is accompanied by delicate watercolor illustrations. Includes an index.

Spindler, Will H. *Tragedy Strikes at Wounded Knee and Other Essays on Indian Life in South Dakota and Nebraska*. Vermillion, SD: Dakota Press, University of South Dakota; 1972. 138 pages. (secondary) ?.

This is a collection of essays written between 1955 and 1965 by Will Spindler, who grew up and attended school in Nebraska, close to the Rosebud Indian Reservation in South Dakota. He worked for the United States Indian Service for twenty years at the Medicine Bow Indian day school on Pine Ridge Reservation in South Dakota. Eurocentrism dominates the writing, which is also riddled with stereotypical representations. Referring to the Wounded Knee massacre of 1890, the author states: "...while this was a shameful, tragic event that will never be forgotten by both the Indians and the whites, it did end all organized Indian armed rebellion against the United States and brought peace at last to the great plains area---the last stronghold of the mighty Sioux." Spindler describes Indians as "nearly naked savages," "hostiles," and having "superstitious minds." Indians participating in the Ghost Dance are described as "...filled with the frenzied spirit of the new religion...[participating in] weird rites, looking like real ghosts as they danced...dressed in the spooky white ghost shirts." Illustrated with black-and-white archival photographs.

Standing Bear, Chief Luther; Stoops, Herbert Morton, illus. *Stories of the Sioux*. 1988 reprint of 1934 (Houghton Mifflin) ed. Lincoln, NE: University of Nebraska Press; 1988. 79 pages. (elementary).

This book contains twenty Sioux stories, some traditional, some personal, as recalled by Chief Luther Standing Bear (1868?--1939). The preface notes "many main events and historical happenings of the tribe are told as stories and in this way the history of the people is recorded. These were not told, however, with the idea of forcing the children to learn, but for pleasure, and they were enjoyed by young and old alike...These stories were not always told by the campfire during the long winter evenings, but at any time and at any place whenever and where-ever the teller and the audience were in the mood."

Stein, R. Conrad; Cathrow, David J., illus. *The Story of Wounded Knee*. Chicago, IL: Children's Press; 1983. 31 pages. (Cornerstones of Freedom). (lower elementary).

This is an account for young readers of the events leading up to Wounded Knee, the last

battle of the Indian Wars, in which the U.S. Army brutally slaughtered hundreds of Sioux, including many women and children. Illustrated with black, white, and brown drawings.

Wheeler, M. J.; Houston, James, illus. *First Came the Indians*. New York: Atheneum; 1983. 26 pages. (lower elementary).

This book contains simplistic and short descriptions of the Creek, Iroquois, Ojibwa, Sioux, Makah, and Hopi. In the two-page section on "Indians Now," the author emphasizes that Indians live much like other Americans in rural and urban areas, are employed in a variety of occupations, and hold on to many of their traditions. Includes black-and-red illustrations.

Wolfson, Evelyn. *The Teton Sioux: People of the Plains*. Brookfield, CT: The Millbrook Press; 1992. 64 pages. (elementary).

This historical treatment of the Teton Sioux focuses on descriptions of traditional life and important events, without emphasizing the complexity and adaptability of the Native culture. The "Facts About the Teton Sioux" section is written in the present tense incorrectly fostering the notion that the Sioux still live in tipis, ride horses, and eat bison. The effects of settlers, soldiers, and the railroad on Native culture is given cursory treatment and lacks the American Indian perspective on historical events. "The Sioux Today" section states, "The Sioux and other Native Americans had been defeated once and for all..." following the Battle of Wounded Knee. The absence of an American Indian perspective and the frequency of insensitive language affect the overall quality of this book. Includes important dates, a glossary, a bibliography, and an index.

Wood, Ted with Wanbli Numpa Afraid of Hawk (Lakota Sioux). *A Boy Becomes A Man at Wounded Knee*. New York, NY: Walker and Company; 1992. 42 pages. (elementary) *.

In this moving, first-person account, nine-year-old Lakota Wanbli Numpa (Afraid of Hawk) accompanies a group of more than 200 people on a reenactment of the journey made by Chief Big Foot and the Lakota from the Cheyenne River to the site of the Battle of Wounded Knee in 1890. The five-day, 150-mile centennial ride through the bitter South Dakota winter is described and illustrated with many fine color photographs.

SIOUX FICTION

Dakota, Wes. *Under Two Heavens*. Tempe, AZ: Blue Bird Publishing; 1991. 239 pages. (secondary).

This is a highly fictionalized account of the life of Joseph Taylor (1860--1933), a Sioux and Episcopalian missionary of his own people. After being orphaned early in life, young Joseph is raised by a minister who arranges for Joseph's education and religious training. While serving as a missionary on the Sioux reservations, he witnesses the murder of Sitting Bull. At that moment "...Joseph realized that he too was only a pawn in the white man's game to exterminate the Indians...not by murder but by destroying them in another way." Feeling like "...a man suspended between two religions, a man under two heavens," Taylor leaves the ministry and becomes an activist, bringing a lawsuit on behalf of the Santee Sioux Nation against the state of Minnesota to reclaim lands taken.

Dudley, Joseph Iron Eye (Yankton Sioux). *Choteau Creek: A Sioux Reminiscence*. Lincoln, NE: University of Nebraska Press; 1992. 179 pages. (secondary) *

This compelling reminiscence of a young Sioux boy living on the Yankton Sioux reservation in South Dakota during the 1940s and 1950s focuses on the author's grandparents, William and Bessie Bourissau, with whom he lived throughout most of his childhood. In their home, the author recounts that he "learned the social, cultural, and spiritual values that have stayed with me everywhere I have been." This touching story presents a real-life family with all its strengths and weaknesses, and the love that sustains it

through the years.

Eastman, Charles A. (Santee Sioux). *Old Indian Days*. Lincoln, NE: University of Nebraska Press; 1991. 279 pages. (secondary).

This collection of short fiction "vividly depicts the life and customs of Sioux bands in Minnesota and the Dakotas from the early18th century through the 1860s." The stories, originally published in 1907, incorporate reinterpretations of traditional Sioux stories and oral literature. Although fictional, these works contain much valid information on traditional customs, family and social relations, and methods of survival. Includes a detailed and informative introduction by A. LaVonne Brown Ruoff, notes, and a glossary.

Frome, Shelly. *Sun Dance for Andy Horn*. Billings, Montana: Council for Indian Education; 1990. 124 pages. (secondary).

This action-adventure story revolves around Andy, a troubled Sioux teenager torn between his traditional roots (his grandfather is a medicine man) and the white world of his mother and stepfather. When Andy witnesses what appears to be a murder, he is caught up in a web of mystery, intrigue, and cultural politics, interwoven with his desire to rediscover his Sioux heritage. Includes some strong language and sexual references.

Hotze, Sollace. *A Circle Unbroken*. New York, NY: Clarion Books; 1988. 202 pages. (secondary).

This novel tells the story of seventeen-year-old Rachel Porter, who was captured and sold to an Oglala Sioux family at the age of ten. Discovered by traders, she is forced to leave her contented life on the Plains and return to her former world and family. Rachel feels out of place in the "white man's world," and is uncomfortable with both the attitudes and customs of the people among whom she lives and works. Eventually, she is allowed to return to her Sioux family.

Howe, James adaptor; Blake, Michael screenplay; Glass, Ben photog. *Dances with Wolves*. New York, NY: Newmarket Press; 1991. 60 pages. (upper elementary).

This account of a young, white U.S. Army lieutenant's introduction to a different culture presents a sympathetic portrait of the Sioux at the time when white encroachment on their lands and mass slaughter of the buffalo threatened their traditional way of life. The systematic dispossession of Native lands and sources of livelihood is not the focus of the story, however, but serves merely as a background to the adventures of the white hero. The book is adapted directly from the film. Illustrated with stills from the film.

Neihardt, John G. *When the Tree Flowered: The Story of Eagle Voice, a Sioux Indian*. reprint of 1951 ed. Lincoln, NE: University of Nebraska Press. 248 pages. (secondary).

John Neihardt's (author of *Black Elk Speaks*) last novel tells the story of the last generation of Sioux Indians to participate in the old buffalo-hunting lifestyle, during the period of their conflicts with the U.S. Army. The story is based on the author's 1944 interviews with three Sioux: Eagle Elk, Black Elk, and Andrew Knife, merged together into one fictional character called Eagle Voice. Told in the first person, the book is rich in descriptive detail as it records the beauty and power of the traditional Sioux world and the dramatic transition of the Plains Indians with the passing of the western frontier.

Sandoz, Mari. *The Story Catcher*. Philadelphia, PA: University of Nebraska Press; 1963. 175 pages. (secondary).

This coming-of-age story set in the Great Plains in the mid-1800s follows the adventures of impulsive, young Oglala Sioux, Lone Lance, who eventually earns the name "Story Catcher" when he becomes a recorder of his people's history through paintings on hides.

Though Lone Lance only gradually becomes aware of his "calling" to be a tribal recorder, he recalls essential details of events, and these are passed on to the reader in vivid descriptions of horse raiding and ceremonials. The book also includes a good deal of cultural information on customs and beliefs.

Worcester, Donald; Johnson, Harper, illus. *Lone Hunter's Gray Pony*. New York, NY: Oxford University Press; 1956. 94 pages. (upper elementary).

Lone Hunter, an Oglala Sioux boy, is given the gift of a swift gray pony by his father, who acquired the horse raiding a neighboring tribe's herd. Lone Hunter longs to kill his first buffalo and trains with his pony every day. When the pony is stolen in an enemy raid, the boy embarks on an adventure to recover his prized possession. Stereotypical wording is often used in describing conversations the boy has with his father, Red Eagle: When Lone Hunter displays the developing skills of his pony, his father "grunted approval"; the father's face is described as "stern and impassive." Illustrated with monotone drawings.

TONKAWA FICTION

Wisler, G. Clifton. *The Wolf's Tooth*. New York, NY: Lodestar Books; 1987. 119 pages. (secondary).

When thirteen-year-old Elias Walsh and his family move onto the Belknap Indian Reservation on the Texas frontier, where his father will be teaching, Elias is thrown together with a Tonkawa boy named Thomas who is acting as his father's interpreter. Though the plot becomes a bit improbable, the book does deal with cultural differences between the Caddo and Tonkawa on the reservation and the whites who are settling the area. The book captures the misery inflicted on the tribes by bureaucratic delays in getting food and supplies to the reservation. Thomas is presented as somewhat passive and accepting of his fate to live on a reservation.

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

GREAT BASIN

GREAT BASIN TRADITIONAL STORIES

Clark, Ella C. *Indian Legends from the Northern Rockies*. Norman, OK: University of Oklahoma Press; 1966. 350 pages. (Civilization of the American Indian; v. 82). (secondary).

> Original sources are cited in this collection of 121 traditional stories, personal narratives, and historical traditions from thirteen tribes of the Northern Rockies. The stories are arranged by language group, each section preceded by a brief historical note on the tribes represented. This valuable, clearly written resource includes source notes, a bibliography, and an index.

GREAT BASIN NON-FICTION

Bains, Rae; Guzzi, George, illus. *Indians of the West*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

> This is a very brief overview of the pre-Contact lifeways of the Indians of the Northwest Coast, Southwest, California, and of the inland Paiute, Bannock and Ute peoples. The book focuses on housing, subsistence, the potlatch, and Southwest and California Indian religions. The attempt to cover so much material in such a limited book results in broad generalizations with little attempt to explain underlying structure. For instance, Northwest Coast Indians are characterized as "wasteful," without context or explanation of the importance of the potlatch as a means of redistributing wealth within the society. The book declares, "Strangely, all the California Indians lived off the rich land without making any effort to develop it into farms," does not explain why the Indians of that area had no need to farm in order to flourish. No information on contemporary Indian culture is given.

Buan, Carolyn M.; Lewis, Richard, eds. *The First Oregonians: An Illustrated Collection of Essays on Traditional Lifeways, Federal-Indian Relations, and the State's Native People Today*. Portland, OR: Oregon Council for the Humanities; 1991. 127 pages. (secondary) *.

> This overview of the nine federally recognized tribal groups in Oregon presents information on traditional lifeways, languages, Euroamerican contact, federal-Indian relations, misconceptions about Indians, and Oregon Indians today. The final section includes essays describing projects undertaken by tribes to help recover their people's heritage. An excellent resource, illustrated with archival and contemporary photographs.

Forbes, Jack D. (Lenape). *Native Americans of California and Nevada*. Revision of 1969 ed. Happy Camp, CA: Naturegraph Publishers. 240 pages. (secondary).

> This handbook, especially written for teachers and school administrators, consists of two parts: a condensed history of Indians of California and Nevada; and some basic concepts on American Indian studies, with suggestions for a multicultural, community-responsive approach to Indian education. The history briefly covers pre-Contact life, the deleterious impact of Spanish missions, and the takeover of Indian land by white settlers. The role of the Bureau of Indian Affairs and the Dawes Act in these events also are discussed. The

section titled "The Native Awakening" takes up the story of Indian struggles for equality of citizenship, land and compensation, improved education, and efforts to redress poverty and discrimination. In the second part, the author analyzes the questions: "Who is an Indian?" and "What are Indian cultures?" Includes a guide to resources and further reading, a California/Nevada Native American history chart, and a linguistic classification of California and Nevada Indians. Illustrated with archival photographs.

Sherrow, Victoria. *Indians of the Plateau and Great Basin.* New York, NY: Facts On File; 1992. 96 pages. (The First Americans). (upper elementary/secondary) *.

This book is a visually appealing, well-written account of the tribal roots, lifeways, rituals, and history of the Indian tribes of the Plateau and Great Basin. A section on "Tribes Today" is included. Black-and-white archival photographs illustrate the text, and full-color inserts feature the desert landscape, traditional daily life, spiritual beliefs, and modern life. Maps of the Great Basin and Plateau culture areas and an index are included.

PAIUTE BIOGRAPHIES

Morrow, Mary Frances; Bronikowski, Ken, illus. *Sarah Winnemucca.* Milwaukee, WI: Raintree Publishers; 1990. 31 pages. (Viola, Herman J., Gen. Ed. American Indian Stories). (elementary).

Daughter of a Paiute chief, Sarah Winnemucca (1844--1891), who spoke English and other Indian languages, was called upon to interpret in negotiations between the Paiute and whites. She eventually became a spokesperson for her people. This book traces her life, describing her childhood fear of whites and her grandfather's admiration for them, the Paiutes' confinement to reservations, and Sarah's numerous efforts on behalf of her people. Includes full-color illustrations and a chronology of the life of Sarah Winnemucca.

PAIUTE NON-FICTION

Franklin, Robert J.; Bunte, Pamela A. *The Paiute.* New York, NY: Chelsea House Publishers; 1990. 110 pages. (Frank W. Porter, III, Gen. Ed., Indians of North America). (upper elementary/secondary) *.

This is a history of the Paiute Indians who originally lived in what is now Utah and parts of Arizona and Nevada. A presentation of traditional Paiute life is followed by discussions of the devastating effects of both the mid-19th-century influx of pioneer and Mormon settlements among the Paiute and of epidemic disease. Twentieth-century threats to Paiute survival are outlined, followed by a final chapter on modern Paiute communities. Includes a full-color picture essay on Paiute weaving, a bibliography, "Paiute-At-A-Glance," a glossary, and an index.

Stowell, Cynthia D. *Faces of a Reservation: A Portrait of the Warm Springs Indian Reservation.* West Salem, OR: Oregon Historical Society Press; 1987. 189 pages. (secondary) *.

This excellent contemporary portrait of the Warm Springs Reservation in Oregon is presented in two parts. The first consists of photographs and thumbnail sketches of 52 individuals on the reservation---their varied lives, hopes, and fears. Occupations and interests include disc jockey, logger, sheriff, Indian Shaker Church, powwow dancing, and giveaways. The concerns of alcoholism and single--parent families are expressed. The second part includes an excellent history of the reservation, which encapsulates the history of U.S. Government--Indian relations, the problems faced by the American Indian community, and the role of tribal government.

SHOSHONE BIOGRAPHY

Brown, Marion Marsh. *Sacagawea: Indian Interpreter to Lewis and Clark.* Chicago: Children's Press; 1988. 115 pages. (upper elementary).

This is a coherent, readable account of the young Shoshone woman who acted as Lewis and Clark's interpreter. In attempting to relate events as seen through Sacagawea's eyes, the author at times seems to impose a feminist attitude upon Sacagawea. For instance, would Sacagawea have resented her status as a woman in Shoshone society, which she describes as inferior? Consistent references to herself as a "squaw" reinforce this characterization. Her surprise at the fair treatment received from Lewis and Clark compared to that from the Shoshone and Hidatsa is a recurring theme.

Freedman, Russell. *Indian Chiefs*. New York, NY: Holiday House; 1987. 139 pages. (upper elementary/secondary).

The story of how the West was lost is told through the biographies of six chiefs who were faced with the effects of European westward expansion: Red Cloud (Oglala Sioux), Satanta (Kiowa), Quanah Parker (Comanche), Washakie (Shoshone), Joseph (Nez Perce), and Sitting Bull (Hunkpapa Sioux). Whether the chiefs cooperated or resisted, the end result was the same in all cases---dispossession and removal to reservations. Key elements that emerge in all six biographies are the deliberate annihilation of the buffalo and consistent breaking of treaties by the U.S. Government. This useful reference book is well-illustrated with good archival photographs.

Howard, Harold P. *Sacajawea*. Norman, OK: University of Oklahoma Press; 1971. 218 pages. (secondary).

The author describes this biography of Sacajawea, the Shoshone woman who accompanied Lewis and Clark on their expedition to the Pacific Coast from 1804 to 1806, as "an effort at an unbiased appraisal of Sacajawea and her achievements." The story incorporates accounts of Lewis and Clark and other participants in the expedition, and information from historians and researchers. The book includes detailed descriptions of the expedition, only some of which mention Sacajawea, with speculation about her life and the lives of her husband and children after the expedition. Includes a bibliography, index, and black-and-white illustrations. Basin/Shoshone/Hidatsa/bio/s.

Jassem, Kate; Palmer, Ian, illus. *Sacajawea: Wilderness Guide*. Mahwah, NJ: Troll Associates; 1979. 48 pages. (lower elementary).

This story of Sacajawea, her capture by the Minnetaree (Hidatsa), marriage to a French fur trapper, Charbonneau, and subsequent participation in Lewis and Clark's exploratory journey West, is told in a perfunctory, uninteresting manner. The black-and-white illustrations are uninspiring.

Madsen, Brigham D. *Chief Pocatello: The White Plume*. Salt Lake City, UT: University of Utah Press; 1986. 142 pages. (secondary).

This biography of the Shoshone Chief Pocatello, an important and independent leader who influenced some of the major events in the history of what are now the states of Utah and Idaho, is well-researched and well-written. Includes a bibliography and an index.

Rowland, Della; Leonard, Richard, illus. *The Story of Sacajawea: Guide to Lewis and Clark*. New York, NY: Dell Publishing; 1989. 91 pages. (elementary).

In this informative, non-romanticized biography of Sacajawea, the author does not rely on her own inventions to add interest to the tale, but allows the adventure inherent to the events to carry her story. She provides ethnographic information, such as the lifeways of farmers and hunters, as well as historical background on the Lewis and Clark expedition. Includes black-and-white drawings and a map showing the route of the expedition.

Seymour, Flora Warren; Doremus, Robert, illus. *Sacagawea: American Pathfinder*. Reprint of 1945 ed. New York, NY: Aladdin; 1991. 192 pages. (Childhood of Famous Americans). (lower elementary).

> As part of a series devoted to childhood, this book (originally published in 1945) presents a romanticized view of Sacajawea as a childhood heroine. Sacajawea is credited as having saved both her brother's and grandmother's lives. Her journey with Lewis and Clark, the only historically documented part of Sacajawea's life, is given just brief mention in the text.

SHOSHONE NON-FICTION

Carter, Walden R. *The Shoshoni*. New York, NY: Franklin A. Watts; 1989. 64 pages. (A First Book). (lower elementary).

> This book, which describes the ecology of the Great Basin and pre-Contact lifeways of the Shoshone, covers such topics as subsistence, seasonal cycles, housing, kinship, social organization, religion and the spirit world, and the important role of women. This is followed by sections on Contact and the effect of the horse, European settlers (Mormons), and a brief (one-page) section on contemporary life. Illustrated with archival photographs and reproductions of prints.

Corless, Hank. *The Weiser Indians: Shoshoni Peacemakers*. Salt Lake City, UT: University of Utah Press; 1990. 170 pages. (secondary).

> This book presents a history of the Weiser, a band of northern Mountain Shoshone who were the last, free, nonreservation Indians living in what is now southwestern Idaho. In the 1870s, many of the Weiser were settled on reservations, but a small number hid in the mountains and escaped detection by non-Indians for another twenty years. This meticulously researched book documents Indian-white relations in southwestern Idaho during the period of white encroachment, as it tells the story of the Weiser's attempt to keep peace between white settlers and other Indian groups. All sources are noted. Includes an extensive bibliography.

Fradin, Dennis B. *The Shoshoni*. Chicago, IL: Children's Press; 1988. 48 pages. (New True Book). (lower elementary).

> This clearly written account of Shoshone history and traditional lifeways was prepared in consultation with the staff of the Shoshone Bannock Museum. The book is produced with large print and illustrated with photographs and reproductions of 19th- and 20th-century paintings.

SHOSHONE FICTION

Gregory, Kristiana. *Jenny of the Tetons*. San Diego, CA; New York, NY: Gulliver Books, Harcourt Brace Jovanovich Publishers; 1989. 119 pages. (secondary).

> Fifteen-year-old Carrie Hill is orphaned by an Indian raid while traveling West with her family on a wagon train. She is befriended by English trapper "Beaver Dick" and is taken to live with Dick's wife Jenny, a Shoshone Indian, and the couple's five children. Each chapter of the story begins with an excerpt from the journal of Richard "Beaver Dick" Leigh, a real historical figure who led explorers of the Hayden Survey of 1872 into northwestern Wyoming. The author embellishes the story of Beaver Dick and his family through the fictional character, Carrie, whose observations relate the joys and hardships of life with a family whom she grew to cherish and admire. Includes a bibliography.

Gregory, Kristiana. *The Legend of Jimmy Spoon*. San Diego, CA: Gulliver Books; 1990. 159 pages. (secondary).

Inspired by the memoirs of Elijah Nicholas Wilson, a white man who lived with the Shoshone in the mid-1800s, this coming-of-age novel is about twelve-year-old Jimmy Spoon and the three years he lived among the Shoshone. Although he is young, Jimmy's character is presented as disproportionately wise to his Shoshone counterparts, indicating cultural bias. For example, when a bear attacks a member of the tribe, Jimmy is "horrified" that no one attempts a rescue, and exclaims, "That's not how I would do things." In another scene, thirteen-year-old Jimmy advises one of the chiefs, "No one wins if everyone keeps fighting. Maybe if the chiefs put their pipes together they can agree to stop once and for all."

O'Dell, Scott. *Streams to the River, River to the Sea: a Novel of Sacagawea*. Boston, MA: Fawcett; 1987. 176 pages. (upper elementary/secondary).

In this highly fictionalized account of Sacagawea's journey with Lewis and Clark, she falls in love with Clark. The author's introduction explains the historical and political background to the Lewis and Clark expedition, and the sources he used for the story.

Thomasma, Kenneth; Hundley, Eunice, illus. *Naya Nuki: Shoshoni Girl Who Ran*. Jackson, WY: Grandview Publishing Company; 1983. 175 pages. (upper elementary).

The story of Naya Nuki, an eleven-year-old Shoshone girl who, along with her best friend Sacajawea, is captured by an unidentified enemy tribe. The novel follows Naya Nuki from her bold escape, through her arduous 1000-mile solo journey back home to her people. A fast-paced adventure story, the novel contains some useful information about Shoshone life and customs, and, refreshingly, features a female as a strong, surviving hero. Illustrated with black-and-white drawings.

UTE TRADITIONAL STORIES

Stevens, Janet; Stevens, Janet, illus. *Coyote Steals the Blanket: A Ute Tale*. New York, NY: Holiday House; 1993. 31 pages. (elementary).

In this retelling of a Ute tale about Coyote, the traditional trickster character, Coyote steals a blanket he finds in the desert, despite the warning of Hummingbird that the blanket does not belong to him. The rest of the tale describes Coyote's adventures with a mysterious and dangerous rock, which seems to be teaching him a lesson about respect for things that are not his. The original source for this legend is not cited. Lavishly illustrated with full-color, full-page drawings.

UTE FICTION

Borland, Hal. *When the Legends Die*. New York, NY: Bantam Books, Inc.; 1984. 224 pages. (secondary).

When his father is wanted for killing a fellow Ute, 5-year-old Thomas Black Bull and his parents hide in the wilderness and resume living a traditional life. Later, after both of his parents have died, 11-year-old Thomas is forced into the white world, where he wrestles with the issue of his identity. This moving novel takes place in the early 20th century and describes, through the experiences of Thomas, the negative experiences he endures while living in an alien culture. Despite his outstanding success as a bronco rider, Tom remains a loner in an unfamiliar world and feels his life is meaningless. Only a return to his childhood home and acceptance of his Ute past allow him to achieve full identity, maturity, and understanding. This is a well written novel with especially gripping descriptions of bronco riding.

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

SUBARCTIC

SUBARCTIC TRADITIONAL STORIES

Cleaver, Elizabeth; Cleaver, Elizabeth, illus. *The Enchanted Caribou*. New York, NY: Atheneum; 1985. 31 pages. (lower elementary).

> In this retelling of a traditonal story, a young woman is transformed into a white caribou and then back into a human being. No source for the legend or specific tribe is cited in this work. Included in the book are patterns for puppet **figures and instructions for a theater. Illustrated with photographs of a shadow-puppet screen.**

SUBARCTIC NON-FICTION

Ashwell, Reg; Thorton, J. M., illus. *Indian Tribes of the Northwest*. North Vancouver, B.C.: Hancock House; 1989, 1977. 64 pages. (secondary).

> This book consists of one- and two-page descriptions of traditional lifeways and cultures of various American Indian groups in British Columbia. Illustrated with archival photographs and line drawings.

Boiteau, Denise; Stansfield, David. *Early Peoples: A History of Canada*. Markham, Ontario, Canada: Fitzhenry & Whiteside Ltd.; 1988. 64 pages. (upper elementary) *.

> Based on the first three programs of the Canadian television series, "Origins," which explores the history of the peoples of Canada up to 1885, the book is divided into three chapters: "A New World," "The First Nations," and "Lost Civilizations." Each chapter includes several units that begin with questions to consider and end with creative research activities and discussion questions. This book clearly explains the differences between evolution and creation, and asserts that these theories do not oppose one another.

Brandt, Keith; Guzzi, George illus. *Indian Homes*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary).

> This book describes the house types of various regions (Plains, Woodlands, Southeast, Southwest) and the factors that influenced the types of housing: climate; building materials; length of time dwelling was used; tribal customs; and lifeways. There is no discussion on contemporary housing nor the roles of the above factors for Indians today. The book contains generalizations such as: "A belief shared by all tribes was...."

Brandt, Keith; Guzzi, George, illus. *Indian Festivals*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?

> This book gives brief descriptions the festivals held by Amereican Indians in the Eastern Woodlands (Iroquois, Algonquian), Southeast (Muskogee), Plains, Southwest (Pueblo), California and Northwest Coast regions. The book uses the term "braves," and includes generalizations and stereotypes about Native peoples, such as "The Indians who lived in California did not hunt or farm. They lived entirely on acorns that were gathered from trees.

But while their lives were easy and peaceful, their festivals were almost totally concerned with death."

Brown, Vinson. *Native Americans of the Pacific Coast*. Published as *Peoples of the Sea* by MacMillan (1977) ed. Happy Camp, CA: Naturegraph Publishers; 1985. 272 pages. (secondary).

The book describes lifeways (social organization, economy, religion) of selected tribes from the four culture areas along the Pacific Coast (Arctic, Subarctic, Northwest Coast, and California) during the period 1500--1700. Nine of the eighteen descriptions are followed by fictional stories intended to give the spirit and essence of the people. The author runs a risk inherent to fictionalizing about past societies---that of attributing thoughts and actions to the characters that may be alien or unlikely for people in that society. In one story, a young Kwakuitl girl questions the violence of one of her tribe's rituals. This pairing of fictional opinion with fact might lead the reader to feel that all aspects of the story are culturally accurate. Unfortunately, this combination of lists of facts with fictional stories fails to coalesce into a comprehensible introduction to the many cultures described. Lengthy appendices list Pacific Coast languages, material culture, and religious and social elements of each group. Includes a useful bibliography.

Lund, Annabel; Kelley, Mark, photog. *Heartbeat: World Eskimo Indian Olympics*. Juneau, AK: Fairweather Press; 1986. 120 pages. (secondary) *

The World Eskimo Indian Olympics (WEIO) are competitions and demonstrations of Alaska Native music, dances, and games that have been held annually for over 30 years. In this unique festival, six Alaska Native groups are represented as they demonstrate and compete in traditional activities such as seal skinning, the blanket toss, the high kick, kayak races, and dances. This book documents the 1985 games---focuses on many individuals involved in organizing and participating in the games---and includes descriptions of each of the sporting events and dances. Much information on contemporary Alaska Indians and Eskimos is included in descriptions of people and places involved. The many black-and-white photographs of participants evoke the atmosphere of the games.

Morgan, Lael ed.; Morgan, Lael, photog. *Alaska's Native People*. Anchorage, AK: Alaska Geographic Society; 1979. 302 pages. (upper elementary/secondary).

This lavishly illustrated book from the Alaska Geographic Society "attempts to explain, in a few words, a few maps, and a lot of pictures, just who and where are the many vastly differing 'Native peoples' of Alaska." Organized into sections on the Inupiat; the Yup'ik; the Aleut; the Koniag, Chugach, and Eyak; the Athabascan; the Tlingit, Haida, and Tsimshian, the book also includes a section on urban Natives. The book gives useful background information and encourages the reader to seek more information on contemporary Alaskan Natives. Beautifully illustrated with many full-page color photographs of the Alaskan land and people, giving a good sense of contemporary life in the Arctic. Includes "Important Dates in Native History," a separate wall map on "Alaska's Native Peoples," and an extensive bibliography.

Richardson, Boyce ed. Drumbeat: Anger and Renewal in Indian Country. Toronto, Ontario, Canada: Summerhill Press Ltd.; 1990. 302 pages. (secondary) *.

This well-written, candid book, by people of the First Nations of Canada, describes recent confrontations with the Canadian government over the government's refusal to recognize the rights of the aboriginal people of Canada. "This is a Canadian history as we have lived it, not the version of it that finds its way into Canadian textbooks or schoolrooms. This book is about what the aboriginal people have endured and continue to endure...as we grapple with the colonizers' voracious appetite for land and resources, and their increasingly omnipotent industry and technology." The book expresses hope for the future and provides solutions for change.

Ridington, Robin and Jill[illegible]; Bateson, Ian, illus. *People of the Trail: How the Northern Forest Indians Lived.* Vancouver, BC: Douglas & McIntyre; 1978. 41 pages. (upper elementary).

> This description of the traditional lifeways of the Indians of the northern part of North America covers Athapaskan-speaking tribes living west of Hudson's Bay and Algonkian speakers living east of Hudson's Bay. Topics include the family, games, hunting and fishing, housing clothing, beliefs, education, and the coming of whites. There is little mention of contemporary Indians, and the writing contains generalizations and stereotypes. The book declares: "All northern forest Indians continue to feel close to their land and see the land as a renewable resource that can continue to support future generations as it has supported their ancestors...they want to make their living in the same way their ancestors did, from the land and its animals." Illustrated with effective black-and-white drawings.

Shemie, Bonnie; Shemie, Bonnie, illus. *Houses of Snow, Skin and Bone: Native Dwellings of the Far North.* Plattsburgh, NY: Tundra Books; 1989. 24 pages. (elementary/secondary) *.

> This is a well-researched description of arctic dwellings made of snow (igloos), whalebone, skin, and sod, with step-by-step diagrams of their construction. An introductory note on climate and ecology indicates the types of material available. The book explains the ingenuity of these shelters and their biodegradability, with a brief mention of the types of housing in use today and the problems of pollution. Includes a list of sources.

Younkin, Paula. *Indians of the Arctic and Subarctic.* New York: Facts on File; 1991. 96 pages. (The First Americans). (upper elementary).

> This book describes Native cultures from the Arctic and Subarctic regions. Illustrated with maps, drawings, and large colorful photographs, it covers such topics as the history, rituals and religions, traditional stories, hunting and fishing, family life, travel, the role of women, music and poetry and art. A section on modern life describes how old and new lifeways coexist, and how Arctic and Subarctic cultures continue to thrive. Includes an index.

Yue, Charlotte and David. *The Igloo.* Boston, MA: Houghton, Mifflin; 1988. 107 pages. (elementary/secondary).

> The title of this volume is a bit misleading since it provides information not only on igloos but also on the arctic environment, traditional Eskimo clothing, food, games, transportation, family, and community life. The final chapter, "Eskimo Today," notes the changes that have contributed to some erosion of traditional Native values and have introduced a lifestyle and products less suited to the rigors of the arctic environment. The information is well-researched and well-presented, with excellent diagrams showing the construction of houses and boats. Material culture is illustrated with black-and-white drawings.

SUBARCTIC GENERAL FICTION

Morey, Walt. *Scrub Dog of Alaska: Blue Heron*; 1989, (E.P. Dutton & Co. Inc, 1971) 160 pages. (upper elementary).

> This canine adventure story, set in contemporary Alaska, is only marginally about American Indians. The hero, David Martin, is part Indian, and he and his family suffer some prejudice from their neighbors and his father's relatives. The main story, however, revolves around the relationship between David and his dog, describing their many adventures and their triumph over adversity.

Parsons, Elsie Clews (ed).; La Farge, C. Grant ,. illus. *North American Indian Life, Customs and Traditions of 23 Tribes.* Reprint of B.W. Huebsch Inc. 1922 ed. New York, NY: Dover Publications Inc.; 1992. 419 pages. (secondary).

Reprinted from the original 1922 edition, this book includes twenty-seven fictional narratives, written by anthropologists, about various North and Central American Indian cultures. The editor attempts to provide a more realistic view of American Indians than was currently available from popular literature; the resulting collection is uneven. Most of the stories present the culture from the inside; two drawn directly from American Indian sources are particularly successful. Others may leave the reader more confused than informed. Some of the attitudes and concepts are outmoded. The introduction, by A.L. Kroeber, refers to the cultures described in this collection as representing "a ladder of culture development...in...order of advancement," and speaks of an anthropologist and "his Indians." Notes on the various tribes give 1922 statistics, and accompanying bibliographies have not been updated.

ANISHINABE (See OJIBWA)

ATHABASKAN NON-FICTION

Harrison, Ted; Harrison, Ted, illus. *Children of the Yukon*. Montreal, Ontario: Tundra Books; 1977. 23 pages. (elementary).

This artist's interpretation of life in a Yukon village is based on his experiences living in the Yukon while teaching school: "What I have painted in this book are scenes that have impressed me. It is not a complete picture. Children in the towns do many things other North American children do: they go to school, watch TV, play basketball in winter and baseball in summer. But they also do things children further south never have a chance to do, and this is what I have painted. Not how the Yukon is the same, but how it differs." Full-page, full-color paintings depict childrens' activities, with accompanying text.

ATHABASKAN FICTION

Calvert, Patricia. *The Hour of the Wolf*. New York, NY: New American Library; 1983. 159 pages. (secondary).

After the death of Danny Yumiat, an Athabaskan high school senior from the village of Nyotek in Alaska, Jake Mathiessen decides to compete in the Iditarod, Alaska's annual dog-sled race, in his friend's memory. Like Danny, Jake also found it difficult to live of up to his family's expectations of him. Training and competing for the race gives Jake a new sense of self-worth and courage to choose his own path in life.

Hill, Kirkpatrick. *Toughboy and Sister*. New York, NY: Margaret K. McElderry Books (Macmillan Publishing Co.); 1990. 121 pages. (upper elementary).

In this entertaining novel set in the modern-day Yukon Valley, eleven-year-old Toughboy and his nine-year- old sister are left alone at a remote summer fishing site when their father unexpectedly dies. This coming-of-age story describes how the children learn to fend for themselves---chopping wood, building a fire, baking bread, fishing, and eventually dealing with a prowling bear. Well-written in a straightforward, simple style suitable to the harsh realities of the lives of the two protagonists, the novel does not gloss over such modern-day problems as alcoholism or poor schooling. Illustrated with black-and-white drawings.

CARRIER FICTION

Blades, Ann. *A Boy of Tache*. Plattsburgh, NY: Tundra Books; 1973. 17 pages. (lower elementary) *.

In this contemporary story set in the Tache Indian Reserve (of the Carrier Indians) in northern British Columbia, a young boy named Charlie accompanies his grandparents on a hunting trip. When his grandfather becomes seriously ill, Charlie must operate the riverboat

alone for the first time to summon a seaplane for medical help. An afterword provides ethnohistorical information on the Tache band in the 1800s. Beautiful full-color illustrations.

CHIPPEWA (See OJIBWA/ANISHINABE; Chippewa in the U.S. and southern Ontario; Ojibwa for rest of Canada)

CREE TRADITIONAL STORIES

Connolly, James E., comp; Adams, Andrea, illus. *Why the Possum's Tail is Bare and Other North American Indian Nature Tales*. Owings Mills, MD: Stemmer House; 1985. 64 pages. (upper elementary) *.

Sources are cited for these thirteen animal legends collected from eight tribes. The introduction provides a brief overview of the lifeways of the eight tribes represented, and each story is preceded by a paragraph discussing some of the characteristics of the animals and supernatural beings in the tales. The language of the stories is simple and accessible for young readers. Includes appealing, realistic drawings.

Norman, Howard; Young, Ed, illus. *Who-Paddled-Backward-With-Trout*. Boston, MA: Little, Brown and Co.; 1987. 20 pages. (lower elementary).

The young hero's efforts to earn himself a new name are humorously recounted in this imaginative and engaging Cree story. Sources are cited. Includes black-and-white silhouette illustrations.

Oliviero, Jamie; Morrisseau, Brent Saulteaux), illus. *The Fish Skin*. New York, NY: Hyperion Books for Children; 1993. 37 pages. (elementary).

This is a story of a Cree community that tires of shade and rain and asks Cloud to stay away. After a long period of relentless heat caused by Grandfather Sun, a young boy in the camp travels to a distant forest in search of assistance from Wisahkecahk. The Great Spirit gives the boy a magical fish skin that the boy uses to bring rain to save the ailing people. The source for this legend is not cited. Illustrated with beautiful, full-color drawings.

Scribe, Murdo; Gallagher, Terry, illus. *Murdo's Story, A Legend from Northern Manitoba*. Winnipeg, Manitoba: Pemmican Publications; 1985. 42 pages. (lower elementary).

A charming, clearly written legend about the origin of the summer and winter seasons and of the Big Dipper. The foreword notes that the author recorded this story to give today's generation a sense of pride in the contribution of their Cree and Ojibwa ancestors. Includes beautiful black-and-white illustrations.

Tales from the Wigwam. Markham, Ontario, Canada: Fitzhenry & Whiteside; 1989. 120 pages. (lower elementary).

In this collection of five legends of the Algonkian, Cree, and Ojibway, different authors retell each story. Includes large illustrations by different artists.

LAKE WINNIPEG SAULTEAUX--FICTION

Crow, Allen; Beyer, David, illus. *The Crying Christmas Tree*. Winnipeg, Manitoba, Canada: Pemmican Publications, Inc.; 1989. 15 pages. (elementary).

This is a touching story about the meaning of Christmas for a family living on the Whitefish Bay Indian Reserve in Canada. Large color illustrations.

MONTAGNAIS-NASKAPI NON-FICTION

Armitage, Peter. *The Innu (The Montagnais-Naskapi)*. New York, NY: Chelsea House Publishers; 1991. 104 pages. (Frank W. Porter, III, Gen. Ed. Indians of North America). (secondary) *.

> This comprehensive guide examines the history of the Innu (Montagnais-Naskapi) from their paleo-origins to the present. Traditional Innu culture developed in the Quebec-Labrador peninsula encompassing portions of the present-day Canadian provinces of Quebec and Newfoundland. The Innu experienced contact with various groups throughout their history, first the Vikings in the 9th century, and then the French 500 years later. Much information is given about relations between the Innu and Europeans during the 17th-, 18th-, and 19th- centuries, and a relatively comprehensive section explores the contemporary lives of the Innu, including information on hunting and fishing, traditional crafts, survival skills, and the use of modern technology in traditional activities. Information is supplemented by black-and-white archival and contemporary photographs, maps, and illustrations. Includes a bibliography, "Innu-at-a-Glance," a glossary, and an index.

Tooker, Elizabeth, ed. *Native American Spirituality of the North East: Sacred Dreams, Visions, Speeches, Healing Formulas, Rituals and Ceremonials*. Mahwah, NJ: Paulist Press; 1979. 320 pages. (secondary).

> This book presents the religious traditions, translated directly from written or audiotaped sources, of several Eastern tribes. Extensive footnotes help clarify difficult passages. Each section is introduced by explanatory notes. Includes a bibliography and an index.

OJIBWA/ANISHINABE/CHIPPEWA TRADITIONAL STORIES

Benton-Banai, Edward (Ojibway).; Liles, Jo ed. and illus. *The Mishomis Book: The Voice of the Ojibway*. St. Paul, MN: Indian Country Press, Inc.; 1979. 114 pages. (upper elementary/secondary).

> This book for Ojibwa children presents traditional teachings of the Ojibwa that include the creation story, acquisition of fire and tools, the creation of the clans, and the migration of the group from the Atlantic Coast north along the St. Lawrence River. The final chapter covers modern history. The author states that he has attempted to keep the sacred teachings intact. "The major intent is...to provide an accurate and undistorted account of the culture, philosophy, and history of the Ojibwa Nation in order that people of all nations can also benefit from the education the author absorbed from his elders." Includes line drawings.

Connolly, James E., comp; Adams, Andrea, illus. *Why the Possum's Tail is Bare and Other North American Indian Nature Tales*. Owings Mills, MD: Stemmer House; 1985. 64 pages. (upper elementary) *.

> See annotation under Cree Traditional Stories.

Esbensen, Barbara Juster; Davie, Helen K., illus. *Ladder to the Sky: How the Gift of Healing Came to the Ojibway Nation*. Boston, MA: Little, Brown and Co.; 1989. 30 pages. (lower elementary) *.

> This Ojibwa story explains how sickness and death were introduced, and describes healing plants and the art of healing sickness. Romantic full-color illustrations enhance this charming tale.

Esbensen, Barbara Juster; Davie, Helen K., illus. *The Star Maiden: An Ojibway Tale*. Boston, MA: Little, Brown and Co.; 1988. 29 pages. (lower elementary) *.

> This story, beautifully told and illustrated, explains the origin of waterlilies. An introductory note provides the source of this story and explains that different versions exist.

McLellan, Joe; Brynjolson, Rhian, illus. *Nanabosho Dances*. Winnipeg, Manitoba, Canada: Pemmican Publications; 1991. 45 pages. (elementary).

> In this retelling of an Ojibwa story, the trickster and teacher character Nanabosho receives the gift of tobacco from the Creator. The origin of the hoop dance is explained, as a grandfather tells this story to his grandchildren while they are preparing their dance outfits for an upcoming powwow. Illustrated with full-color drawings bordered by traditional Ojibwa designs patterns.

McLellan, Joseph; Kirby, Jim, illus. *The Birth of Nanabosho*. Winnipeg, Manitoba, Canada: Pemmican Publications, Inc.; 1989. 36 pages. (elementary).

> In this story, two contemporary Ojibwa children ask their grandfather to tell them the story of how the legendary trickster and protector Nanabosho was born. No source is cited for the legend. Full-color and black-and-white drawings illustrate this touching tale.

McLellan, Joseph; Monkman, Don, illus. *Nanabosho Steals Fire*. Winnipeg, Manitoba, Canada: Pemmican Publications, Inc.; 1990. 27 pages. (elementary).

> In this retelling of an Ojibwa story, the trickster and teacher Nanabosho steals fire from an old man who is keeping it for himself. Full-page color pencil drawings illustrate the story as it is retold to a boy and girl by their grandparents while on a winter camping trip. The source of the legend is not cited.

Scribe, Murdo; Gallagher, Terry, illus. *Murdo's Story, A Legend from Northern Manitoba*. Winnipeg, Manitoba: Pemmican Publications; 1985. 42 pages. (lower elementary).

> See annotation in Cree Traditional Stories.

Tales from the Wigwam. Markham, Ontario, Canada: Fitzhenry & Whiteside; 1989. 120 pages. (lower elementary).

> See annotation under Cree Traditional Stories.

OJIBWA/ANISHINABE/CHIPPEWA NON-FICTION

Martinson, David ed.; Savage, J. P. ,photog; Peyton, John illus. *A Long Time Ago is Just Like Today*. Duluth, MN: Duluth Indian Education Advisory Committee; 1976. 69 pages. (upper elementary/secondary) *.

> Conversations with and recollections of fifteen senior members of the Chippewa tribe include such topics as traditional tales, memories of trapping, maple syrup collecting, rice gathering, cooking methods, herbal medicine, beadwork, quilting, powwows, names of months, old sayings, and earning feathers.

Osinski, Alice. *The Chippewa*. Chicago, IL: Children's Press; 1987. 48 pages. (A New True Book). (lower elementary).

> This brief history of the Chippewa covers traditional lifeways, contact with whites (fur trade), and contemporary life, both on and off the reservation. The information is clearly presented with separate chapters for each topic. The word "Americans" is used to refer to only non-Native Americans. The pronunciation guide (TRYBE for "tribe") is confusing. Illustrated with modern and archival photographs and reproductions of paintings.

Tanner, Helen Hornbeck. *The Ojibwa*. New York, NY: Chelsea House; 1992. 119 pages. (Porter, Frank W. III, Gen. Ed. Indians of North America). (upper elementary/secondary) *.

This comprehensive history of the Ojibwa stresses their resilience in the face of geographical dispersion and the federal government's attempts to eradicate their traditional culture. Topics covered include the their creation myth, early history, pre-Contact life, relationship with the French, treaties, intra-tribal factions, and contemporary issues. A center section includes full-page, color photographs of traditional designs in quill and beadwork. Illustrated with historical photographs, prints, and maps, the book includes a bibliography, index, and "Ojibwa-At-A-Glance."

OJIBWA/ANISHINABE/CHIPPEWA FICTION

Plain, Ferguson (Ojibwa).; Plain, Ferguson, illus. *Eagle Feather: An Honour*. Winnipeg, Manitoba, Canada: Pemmican Publications, Inc.; 1988. 19 pages. (elementary).

This tender story is about the special relationship between a grandfather and his grandson. In honor of this bond, the boy receives an eagle feather from his dying grandfather. The book contains little specific cultural information. Includes full-page monochromatic illustrations with animal imagery, whose significance is unclear, and a glossary.

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

NORTHEAST

NORTHEAST BIOGRAPHIES

Waters, Frank. *Brave Are My People: Indian Heroes Not Forgotten*. Santa Fe, NM: Clear Light Publishers; 1993. 189 pages. (upper elementary/secondary).

> This book consists of five- to ten-page biographies and histories of Indian leaders who lived within the years 1600-1900. Leaders included in this engaging book are Osceola, Sequoyah, Tecumseh, Black Hawk, and Pontiac. Some of the information and interpretations of events in this volume, such as Pocahontas saving Captain John Smith's life, have been refuted by recent scholarship. The book inaccurately states that the scalp of Mangas Coloradas was sent to the Smithsonian Institution. Includes a foreword by Vine Deloria Jr. (Standing Rock Sioux).

NORTHEAST TRADITIONAL STORIES

Connolly, James E., comp; Adams, Andrea, illus. *Why the Possum's Tail is Bare and Other North American Indian Nature Tales*. Owings Mills, MD: Stemmer House; 1985. 64 pages. (upper elementary)

> Sources are cited for these thirteen animal legends collected from eight tribes. The introduction provides a brief overview of the lifeways of the eight tribes represented, and each story is preceded by a paragraph discussing some of the characteristics of the animals and supernatural beings in the tales. The language of the stories is simple and accessible for young readers. Includes appealing, realistic drawings.

Monroe, Jean Guard; Williamson, Ray A.; Carlson, Susan Johnston, illus. *First Houses: Native American Homes and Sacred Structures*. Boston MA: Houghton Mifflin Company; 1993. 147 pages. (upper elementary/secondary).

> This is a collection of legends associated with American Indian houses and sacred structures from the temperate zone of North America. Stories about the Plains tipi, Iroquois longhouse, Navajo hogan, and a variety of other house types show how the designs for these ancient dwellings set the pattern for homes of today. Most of the stories were collected directly from the Indian storytellers and were originally published in scholarly books and journals "reduced to lifeless prose." The authors have presented the stories here "in a form that we hope conveys more of the liveliness of the original telling."

NORTHEAST NON-FICTION

Bains, Rae; Hannon, Mark, illus. *Indians of the Eastern Woodlands*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

> This book describes the pre-Contact lifeways, particularly housing and subsistence, of the Algonquin, Iroquois, Creek Confederacy, Sauk, Fox, Winnebago, and Shawnee. The amount of information covered in this brief book results in a confusing presentation. Stereotypical attitudes and misconceptions pervade the illustrations and the text; for

example, "the Iroquois were the fiercest" or the closing statement, "Today all that remains of the Eastern Woodland Indians are a few scattered reservations, a collection of Indian artifacts in museums and tales told by their descendants." An illustration in the final section depicting two war-painted Indians crouching behind a fence looking toward a settler's cabin as if ready to attack has no relation to the text.

Baylor, Byrd; Ingram, Jerry (Choctaw), illus. *They Put on Masks*. New York, NY: Charles Scribner's Sons; 1974. 47 pages. (lower elementary).

This book beautifully describes the forms and functions of masks among the Eskimo, Northwest Coast cultures, Iroquois, Navajo, Apache, Hopi, Zuni, and Yaqui. The book evokes the powerful feelings associated with masks and provides much descriptive information. It is important to note that many American Indians find depicting masks and using them for classroom activities offensive.

Boiteau, Denise; Stansfield, David. *Early Peoples: A History of Canada*. Markham, Ontario, Canada: Fitzhenry & Whiteside Ltd.; 1988. 64 pages. (upper elementary) *.

Based on the first three programs of the Canadian television series, "Origins," which explores the history of the peoples of Canada up to 1885, this book is divided into three chapters: "A New World"; "The First Nations"; and "Lost Civilizations." Each chapter includes several units that begin with questions to consider and ends with creative research activities and discussion questions. This book clearly explains the differences between evolution and creation, and asserts that these theories do not oppose one another.

Brandt, Keith; Guzzi, George, illus. *Indian Homes*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary).

This book describes the house types of various regions (Plains, Woodlands, Southeast, Southwest) and the factors that influenced the types of housing: climate; building materials; length of time dwelling was used; tribal customs; and lifeways. There is no discussion on contemporary housing nor the roles of the above factors for Indians today. The book contains generalizations such as: "A belief shared by all tribes was...." e/Plains/Northeast/Subarctic/Southeast/Southwest.

Brandt, Keith; Guzzi, George, illus. *Indian Festivals*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

This book gives brief descriptions of the festivals held by American Indians in the Eastern Woodlands (Iroquois, Algonquian), Southeast (Muskogee), Plains, Southwest (Pueblo), California, and Northwest Coast regions. The book uses term word "braves" as well as generalizations and stereotypes about Native peoples, such as "The Indians who lived in California did not hunt or farm. They lived entirely on acorns that were gathered from trees. But while their lives were easy and peaceful, their festivals were almost totally concerned with death."

Braun, Esther K. and Braun, David P. *The First Peoples of the Northeast*. Lincoln, MA: Lincoln Historical Society, 1994, 144 pp. (upper elementary/secondary) *.

This overview of the archaeology of New England, New York, and the southern Maritime Provinces of Canada begins with the Ice Age and the coming of the first inhabitants, followed by the changes in lifeways of the people from the Archaic through the Woodland periods, and then from European contact. The final chapter discusses archaeology and its importance in understanding our past and the responsibility of us all in preserving it. Appendices discuss "How Archaeology Works" and "Places to see Archaeological Exhibits and Report Archaeological Finds." The book is amply illustrated with maps, drawings, and photographs. Includes a bibliography.

Calloway, Colin G. *Indians of the Northeast*. New York, NY: Facts on File; 1991. 96 pages. (The First Americans). (upper elementary) *.

> This is a well-balanced description of the past and recent history of the Native cultures of the Northeast. Unlike many books of this kind, it devotes significant space to contemporary life, including U.S. Indian policies, urban Indians, the American Indian Movement, Indian identity, legal status, land claims and hunting and fishing rights, religious freedom, economic development, education, and powpows. Black-and-white and color photographs supplement the text, which is written in a clear and concise style.

Carlson, Richard J. *Rooted Like the Ash Trees: New England Indians and the Land*. Naugatuck, CT: Eagle Wing Press, Inc.; 1987. 81 pages. (secondary) *.

> This collection is designed for use in schools by members of New England tribes and "those who hold fellowship with them" to demonstrate that New England's indigenous people have "flourished, thrived and survived." Ties to the land are traced through archaeology, traditional teachings, and struggles to retain homelands. Includes suggested readings, resources, and a bibliography for young readers.

Cherry, Lynn. *A River Ran Wild: An Environmental History*. San Diego, CA: Harcourt Brace and Jovanovich Publishers; 1992. 26 pages. (elementary).

> While primarily a story about activist Marion Stoddart's successful campaign to clean up the polluted Nashua River in New England, this book contains some information about the Algonquian-speaking Indians who were the area's first inhabitants. Native philosophy towards the environment is contrasted with that of the English, who settled the area centuries later. This is an appealing, beautifully illustrated story.

Egloff, Keith, and Woodward, Deborah. *First People: The Early Indians of Virginia*. Richmond: The Virginia Department of Historic Resources, 1992. 66 pp. (upper elementary/secondary) *.

> Written in a way that will engage students, this excellent resource outlines the development of American Indian culture in Virginia from earliest times to the present. The introduction describes simply but carefully how archaeology is carried out, introducing concepts of stratigraphy, relative and absolute dating, ethnohistory, and more. Ideas and quotes from contemporary Virginia Indians (specific tribes indicated instead of the general term "Indians") are added to archaeological interpretations of the past. The book includes a discussion of recent and contemporary Indian issues in Virginia today. A timeline, glossary, suggested readings, and public resources on "Virginia Indians Today" all add to the book's value. Includes a map showing locations of reservations and important archaeological sites in Virginia.

Johnson, Michael G.; Hook, Richard, illus. *American Woodland Indians*. London, England: Osprey Publishing Ltd.; 1990. 48 pages. (Men-At-Arms). (secondary).

> This well-written and informative book covers the history and pre-Contact lifeways of the Northeastern tribes. The opening chapter provides a brief historical sketch of each tribe, along with present-day location and population size. Subsequent sections cover colonial and frontier wars, warfare, religion, technology, and art. Illustrated with archival photographs, maps, and accurate color illustrations of clothing.

Josephy, Alvin M. Jr. *The Patriot Chiefs: A Chronicle of American Indian Resistance*. New York, NY: Penguin Books; 1961. 364 pages. (secondary).

> This book recounts the life stories of nine outstanding leaders in Indian resistance, from different times, places, and nations. The author explains, "While this is not a history of

American Indians...the subjects were selected to provide variety in Indian backgrounds and culture, geographic areas and historic periods, and particular large-scale problems that led to crises and conflicts. Arranged chronologically, they help to convey in ordered sense a narrative outline of much Indian history." Although it was published thirty years ago, this book remains one of the best written and most readable books of its kind. Included are biographies of Hiawatha, King Philip, Pope, Pontiac, Tecumseh, Osceola, Black Hawk, Crazy Horse, and Chief Joseph.

Morris, Richard; Fisher, Leonard Everett, illus. *The Indian Wars*. Revision of 1959 ed. Minneapolis, MN: Lerner Publications; 1985. 84 pages. (American History Topic Books). (upper elementary).

This book is a chronological summary of the major confrontations between American Indians and the Europeans in colonial times, and of American Indian alliances with competing European groups. Though the author appears sympathetic to the Indian perspective, the text does not escape generalizations and stereotypes, for example, "When they [the Indians] took a warrior prisoner it was chiefly to torture him"; "The Indians who settled in what is now the U.S. were much less advanced than those in Mexico and Peru"; and "...the Indians had disappeared from New England forever." Illustrated with black-and-white maps and drawings. The illustrations depicting Indian aggression against non-Native tend to be more sensational than those depicting non-Native aggression toward the American Indians.

Payne, Elizabeth; Davis, Jack, illus. *Meet the North American Indians*. New York, NY: Random House; 1965. 85 pages. (Step Up Books). (lower elementary) ?.

This reprint of a 1965 publication describes in simple prose for young readers the peopling of America and the pre-Contact lifeways of representative tribes of the Northwest Coast, Southwest, Southeast, Plains, and Northeast. Post-Contact and modern life are not covered. The book abounds in generalizations, stereotypes, and condescension. Examples include: "The Creek would fight anyone for no reason at all. The Creek just loved to fight"; "The Creek played [lacrosse] fiercely. Arms and legs were broken. Heads were just split open. This was just part of the fun to the Creek"; "Makah rain hats were pointed at the top. Maybe this was because the heads of the Makah were pointed at the top, too!" Black, white, and orange illustrations are similarly stereotypical and tend to focus on the unusual and bizarre.

Porter, Frank W. III. *Maryland Indians: Yesterday and Today*. Baltimore, MD: The Maryland Historical Society; 1983. 26 pages. (upper elementary/secondary) *.

This is a clearly written description of Maryland Native history and culture for young readers. The 14,000- year prehistory of the region is outlined. The effects of European contact on the Indians of Maryland are discussed, including the establishment of reservations; the subsequent migration of Maryland Indians to Pennsylvania, New York, and Canada; the adaptations of the Native peoples who remained into the economic life of the dominant culture in the 19th century; and the continuation of traditional lifeways into the 20th century. The development and the effects of racial prejudice towards Indian communities, and their impact on Native education and religion are also considered. The book is illustrated with maps and archival photographs and includes "Indian Population of Maryland in 1980"; Indian place names and their meanings; references; and suggested reading.

Potter, Stephen. *Commoners, Tribute, and Chiefs: The Development of Algonquian Culture in the Potomac Valley*. Charlottesville, VA: University of Virginia Press, 1993. 267 pp. (secondary).

This meticulously researched and well-written archaeological and ethnohistorical interpretation of the development of American Indian cultures in the Potomac River Valley is a useful reference for educators looking for specific information on archaeology in the Chesapeake Bay region. Maps show Native groups in the Chesapeake Bay area and along

the lower Potomac River in the early 17th century. This book is too technical for most secondary students, but a good reference.

Shemie, Bonnie; Shemie, Bonnie, illus. *Houses of Bark: Tipi, Wigwam and Longhouse*: Native Dwellings of the Woodland Indians. Plattsburgh, NY: Tundra Books; 1990. 24 pages. (upper elementary) *.

This is a brief introduction to the materials and construction of bark dwellings---tipis, wigwams and longhouses---of the Northern Woodlands. Well-researched and engagingly written, this book approaches the topic of American Indians from the theme of the many and varied uses of bark. Fine illustrations complement and enhance the text. The frontispiece map illustrates the types and geographic distribution of bark dwellings. The author acknowledges the help of archaeologists and American Indian authorities.

Siegel, Beatrice; Bock, William Sauts, illus. *Fur Trappers and Traders: The Indians, the Pilgrims and the Beaver*. Reprint of 1981 ed. New York, NY: Walker and Company; 1987. 64 pages. (upper elementary).

This history of beaver trapping and trade in North America during the 17th and 18th centuries is clearly presented in a question-and-answer format. Among the topics included are the effects of European-introduced diseases on Native populations, the economic importance of the fur trade to the Pilgrims and early settlers, the role of American Indians in trapping and preparing pelts, and how the Native peoples' growing dependence on European goods affected their culture. Black-and-white illustrations contrast Indian and non-Native material culture items and show the working of beaver skins as well as and the finished product---European hats. Includes endnotes, suggested readings, and an index.

Tooker, Elizabeth, ed. *Native American Spirituality of the Eastern Woodlands: Sacred Dreams, Visions, Speeches, Healing Formulas, Rituals and Ceremonials*. Mahwah, NJ: Paulist Press; 1979. 320 pages. (secondary).

This book presents the religious traditions, translated directly from written and audio-taped sources, of several Eastern tribes. Extensive footnotes help clarify difficult passages. Each section is introduced by explanatory notes. Includes a bibliography and an index.

Vennum, Thomas Jr. *American Indian Lacrosse*. Washington, DC: Smithsonian Institution Press, 1994. 360 pages. (secondary)*

This interesting and well-written book describes the Eastern Woodlands origin of lacrosse; the cultural and spiritual significance of the game to American Indian people; equipment and rules; and how the game is played in the Northeast, Southeast, and Great Lakes region. The author recounts specific games, chronicled over time, beginning in the 1630s to present day, and how lacrosse's popularity spread to non-Indians. The author's exhaustive research reveals interesting facts such as, "Certain lacrosse balls held objects hidden inside their stuffing to provide secret power"; and among the Cherokee, the ball's cover had to come from a squirrel killed without being shot. Two appendices cover lacrosse legends and American Indian lacrosse stick making. Includes contemporary and historic black-and-white photographs, a bibliography, and an index.

Watson, Jane Werner; Howell, Troy, illus. *The First Americans: Tribes of North America*. New York, NY: Pantheon Books; 1980. 42 pages. (I Am Reading Book). (lower elementary).

This brief overview describing the lifeways of the people who lived on the Plains and in the Eastern Woodlands, Arctic, Northwest Coast, and Southwest. In an effort to cover so many different culture areas, the author oversimplifies, and delineations between culture areas are often unclear. Descriptions of male activities predominate. Includes black-and-white illustrations.

NORTHEAST FICTION

Benchley, Nathaniel; Lobel, Arnold, illus. *Red Fox and His Canoe*. New York, NY: Harper C Child Books; 1985. 64 pages. (lower elementary)?.

> This story, built around Red Fox's desire for a bigger canoe, presents no cultural context or information about American Indian lifeways. No specific tribe is indicated. Both illustrations and text contain stereotypes and generalizations. Dad, for instance, is always shown wearing a Plains warbonnet and carrying a pipe, while the text contains such phrases as "like all Indian boys."

Benchley, Nathaniel; Sandin, Joan, illus. *Small Wolf*. New York, NY: Harper & Row; 1972. 64 pages. (I Can Read History). (lower elementary) ?.

> In this story, set in Manhattan Island in the 17th century, a young American Indian boy (tribe not indicated) sees non-Natives for the first time and attempts, unsuccessfully, to make friends with them. While the book's basic intent is a good one---to introduce children to the idea of the gradual displacement of Native Americans by Euroamerican settlers---it is marred by an unrealistic story. For instance, Indians and non-Indians are shown able to communicate verbally with each other upon initial contact, and the Indians are familiar with the handling of guns without prior knowledge of their existence, according to the story. Illustrations are inaccurate and stereotypical, such as showing the boy's father wearing a Plains warbonnet.

Bruchac, Joseph (Abenaki). *Dawnland*. Golden, CO: Fulcrum Publishing, 1993. 317 pp. (secondary)

> This fictional story is based, in part, on oral traditions of the Abenaki, the Iroquois, and other Native peoples of the Northeastern U.S. The novel's protagonist, Young Hunter, is chosen by a "far-seeing one" to undertake a dangerous journey to confront "that which is coming towards us," an undefined force that is endangering Young Hunter's people, the Only People. Set long before the arrival of Europeans in North America, the villains are grey-skinned giants, a race of people encountered in many native stories as cannibalistic giants who hunted and ate humans. Young Hunter's journey is both spiritual and physical. He encounters violence and depravity and responds with compassion and bravery. He ultimately triumphs as he slays a black creature and the giants. In the novel's introduction, the author explains some of Native traditions and views evident in the story; for example, Native child-rearing practices, the importance of dogs, and the strong tradition of redemption among northeastern Native peoples. There is a rape scene and some graphic descriptions of violence that make this unsuitable for younger readers.

Holling, Clancy Holling; Holling, Clancy Holling, illus. *Paddle-to-the-Sea*. Boston, MA: Houghton Mifflin; 1941. 58 pages. (elementary).

> A young American Indian boy (no tribe indicated) carves a small canoe with a seated figure to paddle it and sends the two off on a journey from Lake Superior to the Atlantic Ocean. Told in twenty-seven one-page chapters, each illustrated with a full-page, color illustration, this is the story of Paddle-to-the-Sea's many adventures over the four years it takes him to reach the sea. No information on American Indians in contained in the story.

Locker, Thomas; Locker, Thomas, illus. *The Land of the Grey Wolf*. New York, NY: Dial Book; 1991. 28 pages. (lower and upper elementary).

> Through the eyes of Running Deer (tribe not indicated), this book tells of American Indians' respect for and loss of their land. Running Deer witnesses the arrival of the first Europeans in his area (unidentified) and later is confined to a reservation---an obvious anachronism. The intended message of the book is ecological, however, and its focus is the

author-illustrator's beautiful illustrations, reminiscent of the Hudson River Valley school of painting. The illustrations depict the land in its various stages: pre-Contact wilderness, "tamed" into farmland, subsequent abandonment, and return to primeval state, though when this occurs is unclear.

Parish, Peggy; Watts, James, illus. *Good Hunting, Blue Sky*. Revised version of 1962 ed. New York, NY: Harper and Row; 1989. 62 pages. (lower elementary) ?.

An overly cute account of an American Indian boy's first hunt alone, this book, first published under the title *Good Hunting, Little Indian*, has been revised, but not enough to correct its many flaws. No tribe is indicated or geographic region identified. The illustrations are stereotypical. The hero, Blue Sky, addresses his parents as "Momma" and "Poppa." This is an improbable Euroamerican story put into a Native setting.

Parsons, Elsie Clews (ed).; La Farge, C. Grant, illus. *North American Indian Life: Customs and Traditions of 23 Tribes*. Reprint of B.W. Huebsch Inc. 1922 ed. New York, NY: Dover Publications Inc.; 1992. 419 pages. (secondary).

Reprinted from the original 1922 edition, this book includes twenty-seven fictional narratives, written by anthropologists, about various North and Central American Indian cultures. The editor attempts to provide a more realistic view of American Indians than was currently available from popular literature; the resulting collection is uneven. Most of the stories endeavor to present the culture from the inside; two that are drawn directly from American Indian sources are particularly successful. Others may leave the reader more confused than informed. Some of the attitudes and concepts are outmoded. The introduction, by A.L. Kroeber, refers to the cultures described in this collection as representing "a ladder of culture development ...in...order of advancement," and speaks of an anthropologist and "his Indians." Notes on the various tribes give 1922 statistics, and accompanying bibliographies have not been updated.

Speare, Elizabeth. *Sign of the Beaver*. Boston, MA: Dell; 1984. 144 pages. (upper elementary) ?.

In this coming-of-age story set in 18th-century Maine, Matthew Hallowell, left alone to guard the family cabin, is befriended by local Indians (tribe not indicated), who teach him to survive in the forest. The Natives speak stereotypical "Hollywood Indian," and the story contains offensive terms such as "heathen," "squaw," and "savage." The story perpetuates the stereotype of the "vanishing Indian." While this book is popular and widely used in classrooms, it is offensive in its portrayal of American Indians.

Shaw, Janet; Graef, Renee, illus. *Kirsten Learns A Lesson: A School Story*. Madison, WI: Pleasant Company; 1990. 72 pages. (upper elementary).

Kirsten, a young Swedish immigrant to Minnesota in the 1850s, is befriended by an American Indian girl, Singing Bird. The American Indian aspects of the story are secondary to the main one: Kirsten's difficult adjustment to her new country. The pressures causing the Indians to leave the area in search of more plentiful food resources is the only Native issue raised. A factual section on frontier schools at the end of the book is illustrated with archival photographs.

ABENAKI TRADITIONAL STORIES

Bruchac, Joseph (Abenaki). *The Faithful Hunter: Abenaki Stories*. Original ed. Greenfield Center, NY: Greenfield Review Lit.; 1989. 74 pages. (lower elementary) *.

This book consists of twelve traditional Abenaki creation and animal stories. The introduction stresses the message these traditional tales carry---a need for balance in our relations with all aspects of creation ---and describes the importance of storytelling in both

traditional and contemporary Abenaki society. Includes a map of the Abenaki and neighboring areas. Includes black-and-white illustrations.

Bruchac, Joseph . Fadden, John Kahionhes, illus. *The Wind Eagle and Other Abenaki Stories*. Greenfield Center, NY: Bowman Books; 1985. 34 pages. (lower elementary) *.

This book consists of some of the traditional tales that have been told, and are still being told, to Abenaki children by their elders. The protagonist in each one is Gluskabi, the man who formed himself from the dust that was sprinkled on the earth by Tabaldak, who had just made human beings with his own hands. These entertaining and educational stories explain why the wind is necessary, how grasshoppers came to spit tobacco, how a bullfrog was created, and how water became available for everyone. The text is ideal for reading to younger elementary students. The foreword gives a brief history of the Abenaki people. Includes black-and-white illustrations.

Norman, Howard; McCurdy, Michael, illus. *How Glooskap Outwits the Ice Giants and Other Tales of the Maritime Indians*. Boston, MA: Little, Brown and Co.; 1989. 60 pages. (lower elementary).

This book contains six tales from Maritime Canada and New England about Glooskap, a giant who invents mankind and becomes their protector. The tales are re-told with humor and illustrated with wood engravings, which complement the fun-loving text.

Taylor, C. J. (Mohawk); Taylor, C. J., illus. *How Two-Feather Was Saved From Loneliness*. Plattsburgh, NY: Tundra Books, 1990. 20 pages. (elementary).

This is a retelling of a charming Abenaki story about the origins of corn, fire, and communal life. A note gives a brief sketch of the Abenaki and indicates the Western Abenaki as the probable branch of the Abenaki from which the legend came. The source for the story is cited. Includes full-page color illustrations by the author.

ABENAKI NON-FICTION

Calloway, Colin G. *The Abenaki*. New York, NY: Chelsea House Publishers; 1989. 111 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (secondary) *.

This history of the several tribes comprising the Abenaki of northern New England describes traditional Abenaki lifeways, followed by a discussion of the losses the Abenaki suffered in the 17th century when contact with Europeans introduced deadly diseases. The book describes their wars with the English and forced migrations north to Canada as the English pushed onto their lands in the 18th century, and the Abenaki's struggle to preserve their culture and identity into the 20th century. Contemporary issues are also discussed. A full-color picture essay features Abenaki basketry and other crafts. Includes a bibliography, "Abenaki-At-A-Glance," a glossary, and an index.

ABENAKI FICTION

Speare, Elizabeth George; Mars, W. T., illus. *Calico Captive*. Cambridge, MA: Dell; 1973. 278 pages. (upper elementary)?.

This is a story of teenage romantic love based on true events in the 1750s. A Vermont settler family, captured by a group of Abenaki, is taken to Canada, separated, and sold as slaves. The family is eventually ransomed and returned to the United States. The story is told through the eyes of 17-year-old Miriam, who published her recollections of the events fifty years later in her *Narrative of the Captivity of Mrs. Johnson*. The main theme of the story is Miriam's coming-of-age and finding her own identity in the challenges she faces while a prisoner. The Native aspect of the story is secondary to this theme and reflects captive Miriam's attitudes. The terms "savages" and "redskins" are used throughout and American

Indians are described as having "hideous faces," while they give vent to "dreadful shrieks" and "blood-chilling yells." There is some attempt by other characters in the book to counter Miriam's prejudices, but this theme remains quite undeveloped.

ALGONQUIAN TRADITIONAL STORIES

Coehlene, Terri; Reasoner, Charles, illus. *Little Firefly: An Algonquian Legend*. Mahwah, NJ: Watermill Press; 1990. 46 pages. (lower elementary).

This story, reminiscent of the story of Cinderella, concerns a motherless young girl mistreated by her sisters. The girl eventually marries a great hunter, The Invisible One. The story's original source is not given, and it is difficult to gauge the degree of its adaptation. A 10-page section of factual information about Algonquian history and contemporary life is included as well as a list of important dates, and a glossary. The book contains full-color illustrations in the story section and photographs in the factual section.

Martin, Rafe; Shannon, David, illus. *The Rough-Face Girl*. New York, NY: G.P. Putnam's Sons; 1992. 29 pages. (lower elementary).

Based on an Algonquian legend, this Cinderella story is, "in its original form, actually part of a longer and more complex traditional story." Three sisters compete for the love of the Invisible Hunter, who rejects the two beautiful but cruel and hard-hearted sisters for the scarred sister who is beautiful inside. Illustrated with striking full-page, full-color paintings.

ANISHINABE (See OJIBWA/CHIPPEWA)

BEOTHUK FICTION

Major, Kevin. *Blood Red Ochre*. New York: Dell; 1990, 1989, Delcorte Press 147 pages. (secondary).

David, a tenth-grader living in Newfoundland, becomes intrigued with Nancy, a new student in his history class. As a result of their both having chosen the Beothuk as the subject of their history paper, Nancy convinces David to take a canoe trip to Red Ochre Island. This story is interwoven with that of Dauoodaset, a Beothuk man, who canoes to Red Ochre Island to find food for his people who are suffering from hunger and disease. When David and Nancy reach the island, the two stories join in time and Nancy becomes Shanawdithit, with whom Dauoodaset falls in love. David eventually finds no evidence that the events that occur on the island ever happened. The story includes some cultural information on canoe building and Beothuk funeral practices.

CAYUGA (See IROQUOIS)

CHIPPEWA (SEE OJIBWA)

DELAWARE (See LENNI-LENAPE)

FOX FICTION

Irwin, Hadley. *We Are Mesquakie: We Are One*. Old Westbury, NY: The Feminist Press; 1980. 115 pages. (upper elementary/secondary) *.

This is an engaging story about a young Mesquakie girl, Hidden Doe. Her people, forced to move from their home in Iowa to a reservation in Kansas, are encouraged to adopt Euroamerican culture. The author credits *The Autobiography of a Fox Woman* (1918) for much of the information the book imparts on Mesquakie culture, with special emphasis on women's roles.

Le Sueur, Meridel; Desjarlait, Robert (Chippewa), illus. *Sparrow Hawk*. New edition of (Alfred A. Knopf) 1950 ed. Duluth, MN: Holy Cow! Press; 1987. 176 pages. (upper elementary).

> This fictionalized account of how the Sauk were driven from their land by squatters is told through the eyes of young Sparrow Hawk, who shares many of his adventures with his non-Indian friend, Huck. The book makes the point that there are both good and bad non-Indians and good and bad Indians. The story is well- told, gradually drawing the reader into the events that marked the takeover of tribal lands. Foreword by Vine Deloria Jr. (Standing Rock Sioux).

HURON (WYANDOT)

HURON NON-FICTION

Bonvillain, Nancy. *The Huron.* New York, NY: Chelsea House Publishers; 1989. 111 pages. Frank W. Porter III, Gen. Ed. (Indians of North America). (secondary) *.

> This book covers the history and culture of the Huron confederacy, who called themselves the Wendat, and traditionally lived in what is now southern Ontario, Canada. The book describes pre-Contact life, the importance of the trading relationship established with the French, conflicts with the Iroquois over control of the fur trade, devastation by smallpox and measles, and the influence and effects of the French missionaries, all of which contributed to the Huron's need to abandon their homeland and disband the confederacy in the mid-17th century. Warfare with Indian enemies and pressures from settlers led to two centuries of migration, until the Wyandot, as they are now known, settled in what is now Oklahoma in 1858. The book also includes information on the Huron and Wyandot today. Profusely illustrated with a color photo insert on moosehair embroidery. Includes a bibliography, "Huron-At-A-Glance," a glossary, and an index.

IROQUOIS (The Iroquois Confederacy is comprised of the Cayuga, Mohawk, Oneida, Onondaga, Seneca, and Tuscarora)

IROQUOIS BIOGRAPHIES

Bonvillain, Nancy. *Hiawatha: Founder of the Iroquois Confederacy*. New York: Chelsea House Publishers; 1992. 118 pages. (North American Indians of Achievement). (secondary).

> This is a biography of Hiawatha, the Iroquois leader who united the independent nations of the Iroquois into one confederacy. The laws and rituals associated with the confederacy are discussed, as is its power from the 17th through the 20th centuries. Includes a chronology, a reading list, and an index.

Fradin, Dennis Brindell. *Hiawatha: Messenger of Peace*. New York, NY: Margaret K. McElderry Books; 1992. 35 pages. (elementary) *.

> This is a well-written account of the life of Hiawatha, the Iroquois leader who founded the national government that united the five Iroquois tribes in the 15th century. The early events of Hiawatha's childhood are recreated based on accounts of traditional Iroquois life, and frequently the book incorporates more than one interpretation of events in his life. Regarding Iroquois influences on the U.S. Constitution, the author states, "...many historians claim that all Americans live according to some of Hiawatha's and the Peacemaker's ideas." Illustrated with a map and many photographs, including paintings by contemporary Iroquois artists. Includes a bibliography and an index.

Josephy, Alvin M. Jr. *The Patriot Chiefs: A Chronicle of American Indian Resistance*. New York, NY: Penguin Books; 1961. 364 pages. (secondary).

This book describes the life stories of nine outstanding leaders in the Indian resistance movement, from different times, places, and nations. The author explains that "While this is not a history of American Indians...the subjects were selected to provide variety in Indian backgrounds and culture, geographic areas and historic periods, and particular large-scale problems that led to crises and conflicts. Arranged chronologically, they help to convey in ordered sense a narrative outline of much Indian history." Although it was published 30 years ago, this book remains one of the best written and most readable books of its kind. Included are biographies of Hiawatha, King Philip, Pope, Pontiac, Tecumseh, Osceola, Black Hawk, Crazy Horse, and Chief Joseph.

McClard, Megan; Ypsilantis, George Riccio, Frank, illus. *Hiawatha*. Englewood Cliffs, NJ: Silver Burdett Press; 1989. 123 pages. (Alvin Josephy, Gen. Ed. Alvin Josephy's Biography Series on American Indians). (upper elementary/secondary).

This biography of Hiawatha describes how this Iroquois leader was instrumental in establishing peace and union among the Six Nations of the Iroquois, through formation of the Iroquois League. The importance of wampum as a record of law and history in association with the League is also discussed. The book describes the early part of Hiawatha's life based on oral traditions, since there are no written historical records. Includes black-and-white drawings.

IROQUOIS TRADITIONAL STORIES

Bierhorst, John; Parker, Robert Andrew, illus. *The Woman Who Fell From the Sky: the Iroquois Story of Creation*. New York, NY: William Morrow and Company, Inc.; 1993. 28 pages. (lower elementary).

Sources are cited for this version of the Iroquois story of the sky woman and the creation of the world. This story explaining why there are two minds in the universe--one hard, and one that is gentle--may be complicated for young readers, for whom it is intended. Illustrated with beautiful full-page, color paintings. e/star/Iroquois/Northeast/legend.

Bierhorst, John ed.; Zimmer, Dirk, illus. *The Naked Bear, Folktales of the Iroquois*. New York, NY: William Morrow & Co.; 1987. 115 pages. (lower and upper elementary).

This collection contains sixteen Iroquois folktales retold in simple language suitable for elementary students. According to the introduction, the happy endings and the sense of evil punished and virtue rewarded in these stories, collected 1880--1890, reflect 300 years of European influence. Accompanying notes explain cultural information that may be unfamiliar to readers. The illustrations tend toward cartoon-like caricatures, detracting from the editor's apparent concern for accuracy. Includes a bibliography.

IROQUOIS NON-FICTION

Chadwick, Edward Marion. *The People of the Longhouse*. Toronto, Canada: The Church of England Publishing Co., 1897. 166 pages. (secondary).

This book, describing the history of the Iroquois from the creation of the League of Nations to the time of the book's printing (1897), opens with the following statement: "Unlike most Indian Nations, whose history is generally little more than vague tradition, interesting to few but ethnologists and other scientists, the People of the Longhouse, Iroquois, or Six Nations...possess a reliable history of respectable antiquity...." Following this, the author explains that the book "neither pretends to be exhaustive nor attempts to deal with the wider subjects of Indian origin, life, and customs generally...no especial claim to originality is made by the writer, for much of this work is founded upon the authorities mentioned...." Like other books of this period, the information it contains, some useful in an historical context, is tainted with the Eurocentric attitudes and stereotypes of the period. For example, when describing the traditional longhouse dwellings of the Iroquois, the author states: "As

the people advanced in civilization their primitive long houses became gradually superseded by separate dwellings, more in accordance with the manner of their white neighbours...." The book covers subjects from history and territory, to information on chiefs, laws, marriage, customs, dress, dances, clans and totems, and detailed lists of personal names. The book also contains a reprint of a paper titled, "Remarks on the Indian Character." Includes black-and-white illustrations and photographs, a pronunciation guide, and an index.

Cutler, Ebbitt; Johnson, Bruce, illus. *I Once Knew an Indian Woman*. Boston, MA: Tundra Books; 1985. 72 pages. (secondary).

This book describes a Canadian woman's recollections of an Iroquois woman, Madame Dey, whom she saw on summer vacations in the late 1920s-1930s. Madame Dey emerges as an exceptional person, who sticks to her values, rising above the world of pettiness that surrounds her.

Doherty, Craig; Doherty, Katherine M. *The Iroquois*. New York, NY: Franklin Watts; 1991. 64 pages. (upper elementary).

The focus of this Iroquois ethnography is on traditional life, the book covers such topics as subsistence, religion, daily life, and the Iroquois League. Because of the use of the past tense, it is not always clear whether the activities described are still being practiced today. Little more than one page is devoted to contemporary life. Unfortunately, the book uses reproductions of old prints that are not informative and tend to reinforce stereotypes. The relationship between the text and the illustrations is not clear.

Graymont, Barbara. *The Iroquois*. New York, NY: Chelsea House; 1988. 128 pages. (Frank W. Porter, III, Gen. Ed. Indians of North America). (upper elementary/secondary).

This description of the Iroquois who traditionally lived in what is now upstate New York discusses the origin and formation of the League of the Iroquois, traditional life, the effects of Euroamerican contact and economy on the Iroquois, and the devastating series of wars with other tribes on their western and southern borders. The book also describes the impact of the American Revolution on the Iroquois, the reservation period and the accompanying social, political, and military decline of the Confederacy, and the development of the longhouse religion founded by prophet Handsome Lake. Effects of the removal policy and continued loss of land through federal and state pressures are documented, as are recent attempts of the modern Iroquois to make the transition to a new economic system while continuing to fight for their land and rights. Illustrated with archival photographs, maps, and a color photographic essay on Iroquois false-face and husk face masks. It is important to note that many American Indians find depicting masks and using them for classroom activities offensive. Includes a glossary and an index.

Hill, Bruce; Gillen, Ian; MacNaughton, Glenda. *Six Nations Reserve*. Markham, Ontario: Fitzhenry & Whiteside; 1987. 64 pages. (Inside Communities Series). (elementary) *.

This short, well-organized presentation about the Six Nations Iroquois Reserve in Ontario, Canada is told as a first-person narrative by Carla, a fictitious Onondaga girl. The book describes contemporary life on the reserve and provides some historical information on the Iroquois. Thoughtful discussion questions for students are included. Illustrated with profuse black-and-white photographs of the reserve that give a feeling for contemporary life.

Hofsinde, Robert (Gray-Wolf); Hofsinde, Robert, illus. *Indian Costumes*. New York, NY: William Morrow and Company; 1968. 94 pages. (upper elementary).

This simple reference on the traditional dress of various American Indian tribes makes distinctions between clothing used for everyday purposes, warfare, and ceremonial

occasions. White the author uses the word "costume," more appropriate would be the terms "clothing," "dress," and "regalia." Stereotypical Indian dress is a popular "costume" for Halloween and western movies. Includes detailed black-and-white illustrations.

Hofsinde, Robert; Hofsinde, Robert, illus. *Indian Warriors and their Weapons*. New York, NY: William Morrow & Co.; 1965. 96 pages. (upper elementary).

The weapons, fighting methods, clothing, and charms worn for battle of seven representative tribes---the Ojibwa, Iroquois, Sioux, Blackfeet, Apache, Navajo, and Crow---are the focus of this book. There is very little discussion of the causes for warfare, or the historical context in which wars were fought. Illustrated with black-and white-ink drawings of traditional dress and weapons.

Job, Kenneth; Whitman, Shirley, illus. *Indians in New York State*. King of Prussia, PA: In Education, Inc.; 1989. 47 pages. (elementary) ?.

Short chapters describe traditional Iroquois lifeways and history up to the Revolutionary War. The Iroquois are compared and contrasted with their Algonquian neighbors. Each chapter is followed by suggested activities and multiple choice questions on the reading. The text contains spelling errors (i.e. chief Powhatan is misspelled two different ways) and generalizations, such as an explanation of the term "Indian file." The writing style is problematic, including frequent use of italicized words and exclamation marks.

Wheeler, M. J.; Houston, James, illus. *First Came the Indians*. New York: Atheneum; 1983. 26 pages. (lower elementary).

This book contains simplistic and short descriptions of the Creek, Iroquois, Ojibwa, Sioux, Makah, and Hopi. In the two-page section titled "Indians Now," the author emphasizes that American Indians live much like other Americans in rural and urban areas, are employed in a variety of occupations, and hold on to many of their traditions. Includes black-and-red illustrations.

Wolfson, Evelyn. *The Iroquois: People of the Northeast*. Brookfield, CT: Millbrook Press; 1992. 64 pages. (upper elementary).

This historical overview of the Iroquois describes traditional life, the French and Indian Wars, the establishment of reservations, and the Iroquois Confederacy today. The book opens with "Facts About the Iroquois," a summary of Iroquois life written in the past tense that gives the false impression that there are no Iroquois today. While the historical perspective documents events and changes to Iroquois culture, it does not capture the dynamic nature of Iroquois culture: change and adaptation are not presented in positive ways. The section on the Confederacy today discusses politics, but not the contemporary everyday life of the Iroquois. Illustrated with many fine color reprints, drawings, photographs, and maps. Includes a section on important dates in Iroquois history, a glossary, bibliography, and index.

IROQUOIS FICTION

Baker, Betty; Lobel, Arnold, illus. *Little Runner of the Longhouse*. New York, NY: Harper C Child books; 1989. 62 pages. (I Can Read). (lower elementary) ?.

This is the story of Little Runner, who wishes to participate in a False Face ceremony to earn freshly gathered maple syrup. This story has no basis in Iroquois culture. Little Runner's reference to the False Faces as "funny masks," and his capricious response towards them, leads one to question the accuracy of the cultural attitudes presented in the story. The illustrations are stereotypical; for instance, adults have hooked noses.

Banks, Lynne Reid. *The Indian in the Cupboard*. Garden City, NY: Cornerstone Books; 1988. 192 pages. (upper elementary) ?.

> A nine year-old English boy, Omri, receives a plastic American Indian toy, a cupboard. and a key for his birthday, and finds himself in an adventure when the toy comes to life. The book objectifies American Indians and is replete with stereotypical attitudes. Little Bear, the Indian, speaks "Hollywood Indian," for example, "`You touch, I kill,' the Indian growled ferociously." Although this book is popular with children and educators, its offensive treatment of American Indians makes for inappropriate reading.

Banks, Lynn Reid; Geldart, William, illus. *Return of the Indian*. Garden City, NY: Scholastic Inc.; 1988. 192 pages (upper elementary) ?.

> In this sequel to *The Indian in the Cupboard*, Omri finds Little Bear (the plastic toy Indian) close to death and in need of help. Like the original book, it abounds with stereotypes, for example: "`Astonishing these primitives,' said Matron. `Perfect control over the body. None over the emotions.'" Includes black-and-white illustrations.

Banks, Lynne Reid; Philpot, Graham, illus. *The Secret of the Indian*. London, England: William Collins Sons & Co., Ltd.; 1989. 144 pages. (upper elementary) ?.

> In this story, Omri engages in adventures with his plastic toys---Little Bull, son of an Iroquois chief, and Boone, a Texas cowboy---who come to life in contemporary England. Omri and his friend Patrick, who temporarily goes back in time to the wild West, find it increasingly difficult to keep their family from learning their secret. As with all the books in this series, Omri is presented as the powerful controller who determines the fate of the Indian characters, who must look to Omri for all their needs. Stereotypical language is pervasive in the book, such as when Little Bull says, "Omri wake! Day come! Much need do!."

Girion, Barbara. *Indian Summer*. New York, NY: Scholastic Inc.; 1990. 183 pages. (secondary).

> Teenaged Joni and her family accompany her pediatrician father to the Woodland Reservation for a month during the summer in this contemporary story. On the reservation she meets Sarah Birdsong, an Iroquois girl. Although both girls are skeptical of one another and their differing cultures, they slowly learn to understand and appreciate their differences during their summer together.

Katz, Welwyn Wilton. *False Face*. New York, NY: Dell; 1990 Mar. 176 pages. (upper elementary).

> The action in this fictional story set in contemporary London, Ontario, centers around the discovery of two ancient Iroquois False Face masks. The masks, which retain their power to inflict or divert ill, cause conflict between the thirteen-year-old heroine, Lanie, and her mother. All characters in the story are non-Native, with the exception of Lanie's friend, Tom, who is half-Iroquois. Only Tom recognizes the dangers of the masks and eventually returns them to the bog where they were found. The story is well-written, fast-paced, and exciting, and introduces the issues of repatriation and Indian and non-Indian prejudice. However, the use of the masks as the basis for an exciting adventure story demeans their sacred character.

IROQUOIS MOHAWK BIOGRAPHY

Bolton, Jonathan, and Wilson, Claire. *Joseph Brant: Mohawk Chief*. New York, NY: Chelsea House; 1992. 109 pages. (Liz Sonnenborn, Series Ed. North American Indians of Achievement) (secondary)

> This is an informative biography of Joseph Brant (1743--1807), the Mohawk leader who represented his people to their British allies. Brant sought to protect Iroquois lands from

being taken over by Euroamericans. He was a leader in an alliance of midwestern and southern tribes to battle the spread of non-Indian settlers, and successfully negotiated with the British to secure land for the Iroquois in Canada. No cultural information is included in the biography. An introductory essay on American Indian leadership outlines the differing characteristics necessary for successful leadership. Illustrated with reproductions of black-and-white prints and maps. Includes suggestions for further reading, a chronology of the life of Joseph Brant, and an index.

IROQUOIS MOHAWK NON-FICTION

Bonvillain, Nancy. *The Mohawk*. New York, NY: Chelsea House; 1992. 112 pages. (Frank W. Porter, III, Gen. Ed. Indians of North America). (upper elementary/secondary).

This comprehensive guide examines the Mohawk's history from earliest origins to the present. A Northeast "longhouse" culture, the Mohawk originally lived in the area that is present-day eastern New York State. The book includes information on Early, Middle, and Late Woodland cultures, Iroquoian history, settlement areas, traditional activities, contact with Europeans and Americans in the 18th and 19th centuries, and the Handsome Lake religion. A final section discusses the lives of contemporary Iroquois. Includes a bibliography, "Mohawk-at-a-Glance," a glossary, and index. Illustrated with archival and contemporary black-and-white photographs, maps, and illustrations.

Duvall, Jill. *The Mohawk*. Chicago, IL: Children's Press; 1991. 45 pages. (A New True Book). (lower elementary).

This short, easy-to-read description of the Mohawk covers social and political history including the importance and use of wampum and the Great Law of Peace and how it influenced the U.S. Constitution. Illustrated with maps, paintings, archival and contemporary color and black-and-white photographs. Includes a glossary and an index.

IROQUOIS MOHAWK FICTION

Peck, Robert Newton. *Fawn*. Boston: Little, Brown and Company; 1975. 143 pages. (secondary).

Sixteen-year-old Fawn, the son of a French Jesuit and grandson of a Mohawk warrior, witnesses the battle between the French and the English at Fort Ticonderoga in 1758. While the Mohawk have aligned themselves with the English and the Huron with the French, Fawn does not choose sides. He believes only the American Indians have a right to the land for which the Europeans are fighting over. Fawn saves the life of young colonist Ben[edict] Arnold from Connecticut, who in turn advises him on the movement of the English, so that Fawn can help his father who has chosen to fight along with the French. This is a story of a young boy who reaches his manhood and tells his father to return to France, while he joins Ben in Connecticut to learn to farm. The dialogue in this book is unrealistic and trite.

Peck, Robert Newton. *Jo Silver*. Englewood, FL: Pineapple Press; 1985. 132 pages. (secondary).

Sixteen year-old Kenny Matson hikes alone into the Adirondack wilderness in upstate New York in the hopes of finding Jo Silver Fox, a Mohawk writer-turned-hermit, whose work he admires. He finds the author, now a blind elderly woman living alone in the mountains, and spends several days with her. Through a mystical connection, Jo feels that Kenny is, in spirit, her daughter who died in childhood, as well as the link connecting Jo's soul to that of Kenny's prep school teacher Dr. Gray. "`Yesterday...'she said, `I called you my spiritual daughter...because no sooner had you arrived...I knew you were my lanyard...linking me to a past from which I ran. But more, connecting me to a third person. Someone whose face is only a blur. A face with no name.'" The book presents little accurate information on American Indians. At one point, Jo tells Kenny, "`In case you haven't heard, we Mohawks are obsolete. Dinosaurs of yesterday.'" And the improbable mystical link between the

characters is another example of stereotyping American Indians as close to nature and spiritual. Not recommended as a source of information on American Indians.

IROQUOIS SENECA TRADITIONAL STORIES

Powell, Mary, ed.; Reade, Debo ah, illus. *Wolf Tales: Native Americar Children's Stories*. Santa Fe, NM: Ancient City Press; 1992. 38 pages. (elementary).

These short stories from the Cherokee, Omaha, Seneca, Pawnee, Tlingit, Sioux, and Tsimshian describe the special attributes and power of the wolf and its interaction with other animals, including humans. Following each story is information, adapted for young children, on the historical and contemporary location of the tribe. Sources are provided for each of the stories. Illustrated with black-and-white and monotone drawings.

IROQUOIS SENECA NON-FICTION

Duvall, Jill. *The Seneca*. Chicago, IL: Children's Press; 1991. 45 pages. (A New True Book). (lower elementary).

This is a short, easy-to-read description of the traditional life and political history of the Seneca. A few pages are devoted to Ely S. Parker, the first sachem of the Haudenosaunee ("People of the Longhouse"), who later was appointed Commissioner of Indian Affairs by President Ulysses S. Grant. Illustrated with black-and-white archival and contemporary photographs. Includes a glossary and index.

IROQUOIS SENECA FICTION

Porter, Donald Clayton. *The White Indian Series*. Reprint of 1980 ed. Boston, MA: Bantam; 1984. (secondary) ?.

This series of seven novels relates the story of Renno, the son of white settlers, who is adopted into an Iroquois tribe when his settlement is raided in the late 17th century. The books describe Renno as "extraordinary," "unique," and possessing "godlike qualities," and repeatedly emphasize, in both subtle and blatant fashion, how his white blood makes him somehow superior to the American Indians with whom he lives. When Renno's mother encourages him to marry in *War Chief*, book three of the series, Renno "wanted to protest that he knew virtually every eligible young woman in the entire Seneca nation and wasn't interested in any." When he does decide to wed, it is to a white woman. Although somewhat disturbed by Renno's American Indian upbringing, the bride-to-be's mother reassures herself that the questionable Renno is acceptable as a husband for her daughter, because he "was reared an Indian, to be sure, but it's plain he was the son of colonists...." The books use stereotypical references such as "savage," "primitive," "hot-blooded," and "Indian phlegm" when describing Indian characteristics.

LENNI-LENAPE TRADITIONAL STORIES

Van Laan, Nancy; Vidal, Beatriz, illus. *Rainbow Crow*. New York, NY: Alfred A. Knopf; 1989. 28 pages. (lower elementary) *.

A specific source is cited for this retelling of a Lenni-Lenape (Delaware) legend in which Rainbow Crow saves the animals from an unending snowfall by going to the Great Spirit to ask for help. During the journey, his multicolored feathers are burned black and his beautiful voice becomes hoarse, but the Great Spirit rewards Rainbow Crow's generosity with the promise that he will never be hunted by men. Beautiful full-color illustrations.

LENNI-LENAPE NON-FICTION

Grumet, Robert S. *The Lenapes*. New York, NY: Chelsea House; 1989. 111 pages. (Frank W. Porter, III, Gen. ed. Indians of North America). (upper elementary/secondary) *.

> This well-written account of the Lenape (also known as the Lenni-Lenape) describes traditional life; European invasion; and relationships with the English, Dutch, and Iroquois. Their decision to fight against the English in the French and Indian War changed their lives forever as it resulted in losing the protection of the powerful Iroquois. The book discusses the necessity for, and implications of, the continual moves and relocations that characterize Lenape history. There is a brief description of the contemporary conditions of the approximately 13,000 people listed on the Delaware tribal rolls. Illustrated with maps, photographs, and drawings, with a color section on material culture. Includes a bibliography, a glossary, "Lenapes-At-A-Glance."

Myers, Albert Cook, ed. *William Penn's Own Account of the Lenni Lenape or Delaware Indians*. Reprint of 1937 ed. Somerset, NJ: Middle Atlantic Press; 1970. 96 pages. (secondary).

> This book is William Penn's 1683 description of the Lenape he met during travels for the purchase of American Indian land. He discusses the Lenapes' appearance, housing, childrearing, religion, burial, and ceremonies. The book is educational as a reflection of the period in which it was written. For instance, Penn speculates that the Lenape may be part of Israel's ten lost tribes; he also deplores the fact that Christian nations brought liquor and guns to American Indians.

LENNI-LENAPE FICTION

Harrington, M. R. *The Indians of New Jersey: Dickon Among the Lenapes*. Reprint of 1938 Holt, Rinehart and Winston ed. New Brunswick, NJ: Rutgers University Press; 1963. 352 pages. (secondary).

> Written in the 1930s, the author hoped that this book would be "the most complete and accurate account of this interesting people [the Lenape] that has yet appeared in story form or otherwise." This chronicle of pre-Contact Lenape life is recounted by a fictional fourteen-year-old English boy, Dickon, who is swept overboard from an English ship in 1612 and rescued by the Lenape, with whom he lives for the next two years. The novel, written by a former curator of the Museum of the American Indian and the Southwest Museum, is full of detailed information on pre-Contact lifeways of the Lenape and illustrated with carefully drawn, clearly detailed illustrations based on Lenape artifacts in the National Museum of the American Indian and the American Museum of Natural History. Includes an introduction and appendix on the Lenape language.

MacGill-Callahan, Sheila; Moser, Barry, illus. *And Still the Turtle Watched*. New York, NY: Dial Books for Young Readers; 1991. 28 pages. (lower elementary).

> This story mourns the loss of a way of life that respected nature. It is told from the point of view of a stone turtle carved by Lenape in pre-Contact times. Centuries pass, and the turtle sees his people's world give way to non-Indian "civilization." Finally, after years of neglect and abuse, the turtle is recognized and taken to the New York Botanical Garden. This moving tale effectively contrasts some American Indian and Euroamerican attitudes toward nature. Includes full-color illustrations.

Oakley, Don; Wiggins, D. Kevin, illus. *The Adventures of Christian Fast*. Marietta, GA: Eyrie Press; 1989. 267 pages. (secondary).

> This historical novel is based on the life of Christian Fast, a young man who was captured and adopted by the Lenape Indians during the Revolutionary War. As a child, Christian viewed the Lenape as "friendly primitive people"; during the war his feelings turned to hatred as he saw family and friends killed in Indian attacks. Not until his captivity does Christian come to admire the Lenape and understand that non-Indians and Indians can be

equally brutal. While Shawnee violence is vividly described, so too is the violence of the American soldiers toward the Moravian Indians; however, black-and-white illustrations depict American Indians as stern and fierce, while non-Indians are generally depicted as smiling.

LUMBEE NON-FICTION

Porter, Frank W. III. *Maryland Indians: Yesterday and Today*. Baltimore, MD: The Maryland Historical Society; 1983. 26 pages. (upper elementary/secondary) *.

This is a clearly written description of Maryland Native history and culture for young readers. The 14,000- year prehistory of the region is outlined. The effects of European contact on the Native peoples of Maryland are discussed, including the establishment of reservations; the subsequent migration of Maryland Natives to Pennsylvania, New York, and Canada; the adaptations of the Native peoples who remained into the economic life of the dominant culture in the 19th century; and the continuation of traditional lifeways into the 20th century. The development and effects of racial prejudice towards Indian communities and their impact on Native education and religion, are also discussed. The book is illustrated with maps and archival photographs and includes "Indian Population of Maryland in 1980"; Indian place names and their meanings; references; and suggested readings.

MASSACHUSETT FICTION

Knight, James E.; Guzzi, George, illus. *Blue Feather's Vision*. Mahwah, NJ: Troll Associates; 1982. 32 pages. (Adventures in Colonial America). (lower elementary) ?.

In this story, Blue Feather, an elderly chief of the Massachusett tribe, shares with his son, Little Bear, his deep concerns that many white people will invade the land of his ancestors and destroy forever the traditional life of the American Indian. Interwoven throughout the story are descriptions of traditional Massachusett lifeways, including the construction of moccasins, wigwams, weapons, and pottery, the use of sign language, the importance of hunting, and the planting and harvesting of crops. Strangely, Little Bear refutes his father's premonitions, insisting that the encroaching Euroamerican culture will have little influence on American Indian life. When the chief dies, Little Bear assures his worried niece that, although Blue Feather was "very wise,...his vision was wrong." Stereotypical language such as "braves," "palefaces," "thundersticks," "red man," and "squaw" is used throughout the text. Illustrated with black-and-white drawings.

MENOMINEE NON-FICTION

Ourada, Patricia K. *The Menominee Indians: A History*. Norman, OK: University of Oklahoma Press; 1979. 274 pages. (secondary).

This is a comprehensive history of the Menominee, who inhabited the forests of what is now northern Wisconsin and who continue to live in that region today. A short chapter on traditional Menominee culture is followed by detailed descriptions of Menominees' relationships with the French, British, and Americans. The book describes the tribe's economic successes in the first half of the 20th century, followed by a discussion of the disastrous consequences of the termination policy implemented by the federal government in the 1950s, and the tribe's subsequent fight for restoration of their tribal status and reservation. Includes an index and a bibliography.

MESQUAKIE (see FOX)

MICMAC TRADITIONAL STORIES

Norman, Howard; McCurdy, Michael, illus. *How Glooskap Outwits the Ice Giants and Other Tales of the Maritime Indians*. Boston, MA: Little, Brown and Co.; 1989. 60 pages. (lower elementary).

See annotation under Abenaki Traditional Stories.

Whitehead, Ruth Holmes; Kaulbach, Kathy, illus. *Stories from the Six Worlds: Micmac Legends*. Halifax, Nova Scotia: Nimbus Publishing Limited; 1988. 242 pages. (secondary).

This collection includes translations of twenty-nine Micmac legends grouped according to their setting---the earth, the worlds above and below, and the ghost world. The language of the translations gives a sense of the original oral tradition, and the stories, some with complex plots, draw the reader into the Micmac world. A useful, well-written twenty-page introduction describes and clarifies concepts that may be difficult for non-Micmac readers. A final section lists sources for each legend and notes existing variants. A Micmac pronunciation guide is provided in the appendix. Includes black-and-white design illustrations.

MOHAWK (see IROQUOIS MOHAWK)

MOHEGAN FICTION

Cooper, James Fenimore. *The Last of the Mohicans*. New York, NY: Signet; 1962. 427 pages. (secondary)

An adventure story set in 1757 upstate New York during the French and Indian Wars, this tale tells of the daughters of a British commander who visit him at his military fort when the French attack. In the ensuing action, the girls are captured by the Huron, allies of the French. They and their rescuers---a British major, a trapper/scout, Chingachgook (the last of the Mohicans), and his son, Uncas, subsequently undergo many perils. The book was first published in 1826, and conveys the prejudices of the time. This is primarily an adventure story written from a European viewpoint. The "dusky, savage" Huron kidnappers are the villains, and the Mohicans are stereotypically romanticized as courageous and stoic. However, even complimentary comments sometimes indicate underlying prejudice as when Uncas is described as displaying "a sympathy that elevated him far above the intelligence, and advanced him probably centuries before the practices of his nation," or as when scout Hawkeye observes to Chingachgook, "You are a just man for an Indian." The term "squaw" is used several times. The author's introduction to the 1850 edition discusses the possible Asiatic origin of American Indians and notes how non-Indians have corrupted the language and history of the Mohicans, dispossessing them of their country. An afterword outlines Cooper's life and analyzes the significance of the book. Includes a bibliography on Cooper's writings.

Jennings, Paulla (Niantic and Narragansett); Peters, Ramona (Wampanoag), illus. *Strawberry Thanksgiving*. Cleveland, OH: Modern Curriculum Press, Inc.; 1992. 23 pages. (Multicultural Celebrations). (lower elementary).

This is a the story of Adam and his sister Holly, who attend a multi-tribal celebration called "Strawberry Thanksgiving." During the event, the children's grandmother tells the legend of Strawberry Thanksgiving. Illustrated with full-color drawings and contemporary photographs. Includes a glossary of terms.

Krensky, Stephen; Watling, James, illus. *Children of the Earth and Sky: Five Stories about Native American Children*. New York, NY: Scholastic Inc.; 1991. 32 pages. (elementary).

This collection includes five short stories focusing on the pre-Contact lives of American Indian children from a variety of tribes. "The children in this book are imaginary but their world was very real....The stories display some of the range and variety of the Native

American experience." The tribes represented are the Hopi, the Comanche, the Mohican, the Navajo, and the Mandan. Illustrated with large, colorful drawings, the book Includes a map and a glossary with illustrations of dwellings characteristic of each tribe.

MOHICAN (See MOHEGAN)

MUNSEE (LENNI-LENAPE/DELAWARE/)

NANTICOKE NON-FICTION

Porter, Frank W. III. *The Nanticoke*. New York: Chelsea House Publishers; 1987. 96 pages. (Frank W. Porter III, Gen. Ed. The Indians of North America). (upper elementary/secondary) *.

This book provides a history and cultural description of the Nanticoke, an Algonkian tribe that inhabited what is now Maryland. With continuous encroachment upon their land and destruction of their major plant and animal resources by Euroamerican settlers, many of the Nanticoke left their traditional lands in the mid-1700s for Pennsylvania, New York, and Canada, to live among the Iroquois. Those who remained continued with their struggles, including racial discrimination, when skin color became an issue. Today, the Nanticoke, whose ancestors adopted many of the customs of non-Native culture, are revitalizing their heritage by studying Algonkian traditions and borrowing others. Includes a section of paintings by John White, color photographs of a modern powwow, a glossary, bibliography, and "Nanticoke-At-A-Glance."

Porter, Frank W. III. *Maryland Indians: Yesterday and Today*. Baltimore, MD: The Maryland Historical Society; 1983. 26 pages. (upper elementary/secondary) *.

See annotation under Lumbee Non-Fiction.

NARRAGANSET NON-FICTION

Simmons, William S. *The Narragansett*. New York, NY: Chelsea House Publishers; 1989. 111 pages. (Frank W. Porter Indians of North America). (upper elementary/secondary) *.

This book on the culture and history of the Narragansett describes their traditional life, the loss of their land and population as a result of contact and wars with Euroamerican settlers, and their successful efforts at retribalization (1934), gaining federal recognition as a tribe (1983), and winning back lost land (1985). Many Narragansett words still persist today such as "quahog," "squaw," "wigwam," "powwow," "sachem," and "papoose." The book is illustrated with black-and-white photographs, and a color picture essay of contemporary items made from textiles, beads, and skins. Also includes a glossary, bibliography, and "Narragansett-At-A-Glance."

NARRANGANSET FICTION

Fleischmann, Paul. *Saturnalia*. New York, NY: Harper and Row; 1990. 112 pages. (secondary).

A fourteen-year-old Narraganset boy, captured during King Philip's War in 1675, lives happily with his new English family in Boston, where he is a printer's apprentice. William, as he is now called, secretly roams the streets at night playing his bone flute in the hopes of finding his twin brother. He meets his father's uncle, Michamauk, who teaches him Narraganset history and inspires him to vow to "devote his memory not to the Bible or the tales of the Greeks, but to the lore of his own Narragansets...listen and learn...become their book." This novel contains interesting information on King Philip's War and on New England American Indians as servants to the English following the war.

Jennings, Paulla (Niantic and Narragansett); Peters, Ramona (Wampanoag), illus. *Strawberry*

Thanksgiving. Cleveland, OH: Modern Curriculum Press, Inc.; 1992. 23 pages. (Multicultural Celebrations). (lower elementary).

See annotation under Mohegan Fiction.

OJIBWA/ANISHINABE/CHIPPEWA (Chippewa ordinary for U.S. and southern Ontario; Ojibwa for rest of Canada)

OJIBWA/ANISHINABE/CHIPPEWA BIOGRAPHIES

Broker, Ignatia; Premo, Steven, illus. *Night Flying Woman: An Ojibwa Narrative*. St. Paul, MN: Minnesota Historical Society Press; 1983. 131 pages. (secondary).

This book by an Ojibwa elder provides a portrait of the Ojibwa people during the period when reservations were established and aspects of non-Indian civilization, such as Christianity and boarding schools, were imposed. Narrator Awasasi (Mary, b. 1921), writing in the early 1980s, recounts the life of her great-great grandmother Oona (Night Flying Woman, 1860s--1940s). Through Oona's eyes, the reader experiences the Ojibwas' initial flight from encroaching whites, confinement to reservations, and the mix of old ways with new. In the opening chapter, the narrator briefly describes her own experiences as an urban Ojibwa in St. Paul in the 1940s. Over a century of Ojibwa experience is contained in this work, which the author indicates was written to preserve the old traditions for her family. Includes a glossary of Ojibwa terms.

Kegg, Maude; Nichols, John D., ed. *Portage Lake: Memories of an Ojibwe Childhood*. Edmonton, Alberta: University of Alberta Press; 1991. 272 pages. (secondary).

This Ojibwa/English dual language book contains forty-one childhood reminiscences by Anishinabe elder Maude Kegg. The collection includes brief descriptions of maple sugar production, rice harvesting, and Ojibwa rituals, in addition to more universal childhood experiences---fears, mistakes, and their consequences. A 71-page Ojibwa/English glossary is provided. Accompanying notes on the structure of the Ojibwa language are difficult for the layperson to follow.

Kvasnicka, Robert M.; Whipple, Rick illus. *Hole-in-the-Day*. Milwaukee, WI: Raintree Publishers; 1990. 32 pages. (Herman J. Viola, Gen Ed. American Indian Stories). (elementary).

This is a biography of Hole-in-the-Day, chief of the Mississippi band of Chippewa in Minnesota. Hole-in-the-Day is presented as believing in the white man's way of life. He is resented by some of his people for being too friendly with the U.S. government, and by both non-Indians and Chippewas for his wealth and fame. He was murdered in 1868 by American Indians hired by white traders. The book states: "Most American Indian leaders who are remembered today were great warriors who challenged the might of the U.S. Army and who resisted the federal government. Hole-in-the-Day did neither. His military exploits came against the Sioux, and he led his tribe along a path of cooperation with the federal government. As a result, he was soon forgotten by the general public. As colorful and gifted as he was, he failed to capture lasting fame."

OJIBWA/ANISHINABE/CHIPPEWA TRADITIONAL STORIES

Esbensen, Barbara Juster; Davie, Helen K., illus. *Ladder to the Sky: How the Gift of Healing Came to the Ojibwa Nation*. Boston, MA: Little, Brown and Co.; 1989. 30 pages. (lower elementary) *.

This Ojibwa legend describes how sickness and death were introduced, along with the healing plants and the art of healing. Romantic full color illustrations enhance this charming tale.

Esbensen, Barbara Juster; Davie, Helen K., illus. *The Star Maiden: An Ojibwa Tale*. Boston, MA: Little, Brown and Co.; 1988. 29 pages. (lower elementary) *.

> This tale, charmingly retold and illustrated, explains the origin of waterlilies. An introductory note provides the source of this story and explains that different versions exist.

Johnston, Basil. (Ojibwa) *Ojibwa Heritage*. New York, NY: Columbia University Press; 1976. 171 pages. (secondary).

> This book describes Ojibwa culture as revealed through a collection of Ojibwa legends collected and translated from Ojibwa into English by the author "in the hope that the heritage of the Ojibwa speaking peoples...will be a little better understood...." Included are stories about the creation of the physical world, the plant and animal worlds, and death and the afterlife. The stories are simple and yet complex, each containing many different themes and levels of understanding.

Larry, Charles retold and illus by. *Peboan and Seegwun*. New York, NY: Farrar, Straus and Giroux; 1993. 28 pages. (lower elementary).

> The transition from winter to spring is described in this Ojibwa legend when Peboan (Old Man Winter) meets Seegwun, the Spirit of Spring. The source of the legend is provided. Attractive full-page color illustrations.

McLellan, Joseph; Kirby, Jim, illus. *The Birth of Nanabosho*. Winnipeg, Manitoba, Canada: Pemmican Publications, Inc.; 1989. 36 pages. (elementary).

> In this story, two contemporary Ojibwa children ask their grandfather to tell them the story of how the legendary trickster and protector character Nanabosho was born. No source is cited for the legend. Full- color and black-and-white drawings illustrate this touching tale.

McLellan, Joe; Brynjolson, Rhian, illus. *Nanabosho Dances*. Winnipeg, Manitoba, Canada: Pemmican Publications; 1991. 45 pages. (elementary).

> In this retelling of an Ojibwa legend, the trickster and teacher Nanabosho receives the gift of tobacco from the Creator. The origin of the hoop dance is explained as grandfather tells this story to his grandchildren while they are preparing their dance outfits for an upcoming powwow. Illustrated with full-color drawings bordered by traditional Ojibwa designs patterns.

San Souci, Robert; San Souci, Daniel, illus. *Sootface: An Ojibwa Cinderella Story*. New York, NY; Bantam Doubleday Dell; 1994. 28 pages (lower elementary).

> This retelling of a Cinderella-type tale extolls the virtues of kindness and gentleness over beauty. The author consulted several traditional versions of the tale and cites three of these. Handsome full-color illustrations seek to reflect traditional 18th century Ojibwa clothing and designs.

Scribe, Murdo; Gallagher, Terry, illus. *Murdo's Story: A Legend from Northern Manitoba*. Winnipeg, Manitoba: Pemmican Publications; 1985. 42 pages. (lower elementary).

> A charming, clearly written legend about the origin of the summer and winter seasons and of the Big Dipper. The foreword notes that the author recorded this story to give today's generation a sense of pride in the contribution of their Cree and Ojibwa ancestors. Excellent black-and-white illustrations.

Tales from the Wigwam. Markham, Ontario, Canada: Fitzhenry & Whiteside; 1989. 120 pages. (lower elementary).

In this collection of five legends of the Algonkian, Cree, and Ojibwa, different authors retell each story. Includes illustrations by different artists.

OJIBWA/ANISHINABE/CHIPPEWA NON-FICTION

Brill, Charles. *Red Lake Nation: Portraits of Ojibwa Life*. Update of 1974 *Indian and Free* edition. Minneapolis, MN: University of Minnesota Press; 1992. 176 pages. (elementary/secondary).

This is a unique photographic portrait of the Red Lake Chippewa Nation of Minnesota, whose land is "the one parcel on the map of the United States that has never been owned by white government or settlers." In over 150 black-and-white photographs and accompanying text, the author traces both the traditions and changes seen by the Red Lake Nation and captures the spirit of the land and people of the reservation today. Responding to criticism that he romanticized American Indians and dehumanized them by avoiding the negative aspects of their lives in this book, the author responded: "I am very much aware of so-called 'Indian problems' which plague Red Lake as they do other Indian reservations and communities....But it is not the intent of this book to analyze such problems or offer suggestions for solving them. I believe the people of Red Lake are sensitive to their...problems and are fully capable of finding solutions without my advice."

Clifton, James A.; Cornell, George L.; McCracken, James M. *The People of the Three Fire: The Ottawa, Potawatomi and Ojibwa of Michigan*. Grand Rapids, MI: Grand Rapids Inter-Tribal Council; 1986. 107 pages. (secondary)

This is a clearly written, excellent history for Michigan high school students. Each of the three authors focuses on a different tribe and takes a different approach. The chapter on the Potawatomi focuses on the political and economic forces that have affected Potawatomi life. The chapter on the Ojibwa discusses environment, subsistence patterns, beliefs, and customs and how these have been affected by federal policy. The chapter on the Ottawa describes European contact and the Ottawa's responses to the changes brought by this contact.

Fasquelle, Ethel Rowan. *When Michigan Was Young: The Story of its Beginnings, Early Legends and Folklore*. Reprint of 1950 (William B. Eerdman Publishing) ed. Au Train, MI: Avery Color Studios; 1987. 152 pages. (secondary).

This history of the Ottawa and Ojibwa and the early settlers in Michigan is divided into three parts, the first two devoted principally to Euroamerican history. The third, titled "Peoples and Customs, Stories and Legends," discusses migrations of the tribes, the transcriptions of the Ottawa language, the cultivation and preparation of corn, as well as ceremonies associated with corn, and an Ottawa legend. No bibliography, sources, or index are provided. The author's attempt to present a balanced view is undermined by such statements as: "The unfairness of the trader in his dealings with the Indians is almost unbelievable, and in a measure exonerates them [the American Indians] for their childish resentment when they realized this." The style is old-fashioned, chatty, and patronizing, e.g. "our Native Americans," "our aborigines."

Hofsinde, Robert (Gray-Wolf); Hofsinde, Robert, illus. *Indian Costumes*. New York, NY: William Morrow and Company; 1968. 94 pages. (upper elementary).

See annotation under Iroquois Non-Fiction.

Hofsinde, Robert; Hofsinde, Robert, illus. *Indian Warriors and their Weapons*. New York, NY: William Morrow & Co.; 1965. 96 pages. (upper elementary).

See annotation under Iroquois Non-Fiction.

Martinson, David, ed.; Savage, J. P., photog.; Peyton, John, illus. *A Long Time Ago is Just Like Today*. Duluth, MN: Duluth Indian Education Advisory Committee; 1976. 69 pages. (upper elementary/secondary)*.

Conversations with and recollections of fifteen Chippewa elders include such topics as traditional tales, memories of trapping, maple syrup collecting, rice gathering, cooking methods, herbal medicine, beadwork, quilting, powwows, names of months, old sayings, and earning feathers.

Osinski, Alice. *The Chippewa*. Chicago, IL: Children's Press; 1987. 48 pages. (A New True Book). (lower elementary).

This brief history of the Chippewa covers traditional lifeways, contact with whites (fur trade), and contemporary life, both on and off the reservation. The information is clearly presented with separate chapters for each topic. The word "Americans" is used to refer to only non-Native Americans. The pronunciation guide (TRYBE for "tribe") is confusing. Illustrated with modern and archival photographs and reproductions of paintings.

Pedersen, Joan; Quigg, Pamela Jacobson; Cousins, David, illus. *Treaty Days*. Ottawa, Canada: Fitzhenry & Whiteside; 1985. 32 pages. (Canadian Families Program). (lower elementary).

This is a contemporary story of Sarah, an Ojibwa girl who travels with her family to the reservation for a special celebration, "Treaty Days." Sarah dresses in traditional Ojibwa clothing, converses with her grandmother, and helps her mother with various tasks as she enjoys the unique sights and sounds of the event. When she returns to her school, she shares the experience with her classmates. Includes full-color and two-color illustrations.

Regguinti, Gordon; Kakkak, Dale, photog. *The Sacred Harvest: Ojibwa Wild Rice Gathering*. Minneapolis, MN: Lerner Publications; 1992. 48 pages. (upper elementary). *.

This informative book describes the history and tradition of the annual wild rice harvest as viewed through the eyes of a contemporary eleven-year-old Ojibwa boy, who participates in his first harvest. A staple food for the Ojibwa, wild rice takes on additional importance because it is considered sacred, making the annual harvests doubly significant for the Ojibwa. Includes a foreword by Michael Dorris, a word list, and suggested readings. Illustrated with color photographs and maps.

Tanner, Helen Hornbeck. *The Ojibwa*. New York, NY: Chelsea House; 1992. 119 pages. (Porter, Frank W. III, Gen. Ed. Indians of North America). (upper elementary/secondary) *.

This comprehensive history of the Ojibwa stresses their resilience in the face of geographical dispersion and the federal government's attempts to eradicate their traditional culture. Topics covered include the Anishinabe creation story, early history, pre-Contact life, relationship with the French, treaties, intra-tribal factions, and contemporary issues. A center section includes full-page, color photographs of traditional designs in quill and beadwork. Illustrated with historical photographs, prints, and maps. Includes a bibliography, an index, and "Ojibwa-At-A-Glance."

Wheeler, M. J.; Houston, James, illus. *First Came the Indians*. New York: Atheneum; 1983. 26 pages. (lower elementary).

See annotation under Iroquois Non-Fiction.

OJIBWA/ANISHINABE/CHIPPEWA FICTION

Hassler, Jon. *Jemmy*. New York, NY: Ballantine Books; 1980. 149 pages. (secondary).

Jemmy Stott, the seventeen-year-old daughter of a Chippewa mother and a white father, is unhappy at home and at school in rural Minnesota. When Jemmy is asked to model for a prominent painter's interpretation of a Chippewa myth that will be made into a large mural in Minneapolis, she develops a friendship with the painter and his wife that gives her hope and the strength to help herself and her family.

Johnson, Gail E.; Round Face, Howard; Bull Tail, Alex; Lee, Dirk, illus. *The Phantom Horse of Collister's Fields*. Billings, MT: Montana Council for Indian Education; 1974. 32 pages. (upper elementary).

This is the story of Skipper Sunday, a young Ojibwa boy, and his quest to capture a beautiful runaway horse. Little or nothing of traditional Ojibwa culture is included in this story. Grammar is often compromised in this book, as exemplified by the frequent use of "it's" in place of the grammatically correct possessive "its." Illustrated with black-and-white sketches and photos.

LeGarde, Amelia; Borgren, Julie, illus. *Aseban: The Ojibwe Word for Raccoon*. Duluth, MN: Anishinabe Reading Materials; 1978. 50 pages. (lower elementary).

The introduction of this book states that the Ojibwa told stories that "explained the reasons behind changes in the world." This story retells how Nanaboujou, hero and trickster, gave the raccoon its distinctive markings. The story is also told in the original Chippewa language. Includes large color illustrations.

Martinson, David. *Manabozho and the Bullrushes*. Reprint of 1971 ed. Duluth, MN: Duluth Indian Education Advisory Committee; 1976. 35 pages. (lower elementary).

In this entertaining story, Chippewa trickster Manabozho dances all night to show off his dancing ability. In the morning, he realizes he has been showing off to clumps of bullrushes. Includes black and white drawings. e/Chippewa/Northeast.

Martinson, David; Gawboy, Carl, illus. *Shemay, the Bird in the Sugarbush*. Duluth, MN: Duluth Indian Education Advisory Committee; 1975. 29 pages. (lower elementary).

This book describes the spring maple syrup harvest and the cooperation it requires. Lisa, a Chippewa girl, is happy in this season, but a note of sadness is introduced by a *shemay* (birdcall) . Lisa's grandmother explains that the bird is grieving for its brothers and sisters who died in the winter cold. Lisa must not call the bird or she, too, will disappear like the melted snow. Includes water-color illustrations.

Peyton, John L.; Peyton, John L., illus. *Faces in the Firelight*. Blacksburg, VA: McDonald and Woodward Publishing Co.; 1992. 267 pages. (secondary).

This is a fictionalized account of a year in the life of a 19th-century northern Ojibwa family as they follow their yearly cycle of harvesting and hunting, suffer attacks by their Sioux enemies, and experience the effects of Euroamerican encroachment. The author, who spent part of his youth among the Ojibwa in the early part of the 20th century, based the novel upon stories related to him by an Ojibwa guide who accompanied him on an annual fishing trip. The story contains much detailed information on traditional Ojibwa life. There are graphic descriptions of torture. Illustrated with black-and-white drawings by the author.

Peyton, John L.; Peyton, John L., illus. *Voices from the Ice*. Blacksburg, VA: The McDonald and Woodward Publishing Co.; 1990. 52 pages. (elementary).

An Ojibwa child describes the seasonal travels of his family as they leave their isolated winter hunting camp and journey to the sugarbush to tap the maple trees for syrup. This simple story details northern Ojibwa life in the early 1900s and is illustrated with

black-and-white drawings.

Voight, Virginia Frances. *The Adventures of Hiawatha*. Champaign, IL: Garrard Publishing Co. 48 pages. (A Reading Shelf Book). (upper elementary).

This entertaining adaptation of the classic Longfellow poem about the folk hero Hiawatha follows the hero's adventures as he discovers that he possesses supernatural powers. Hiawatha travels swiftly and easily, communicates with wild animals, and has the streng h of many men. With these powers he acquires the gift of maize for his people and conquers menacing monsters. The story contains no cultural information on American Indians. Illustrated with interesting two-color drawings.

Wosmek, Frances; Lewin, Ted, illus. *A Brown Bird Singing*. New York, NY: Lothrop, Lee & Shepard Books; 1986. 120 pages. (upper elementary).

Anego, a nine-year-old Chippewa girl, is being raised by a non-Indian family in a Scandinavian community in northern Minnesota until her natural father can return for her. When Anego overhears that her real father may soon be returning, she fears he will take her away from the only family she has ever known. Throughout the course of the novel, Anego struggles with her sense of identity, initially rejecting her heritage but later accepting it. Profusely illustrated with black-and-white drawings.

ONEIDA (See IROQUOIS)

ONONDAGA (See IROQUOIS)

OTTAWA BIOGRAPHIES

Fleischer, Jane. *Pontiac: Chief of the Ottawas*. Mahwah, NJ: Troll Associates; 1979. 48 pages. (lower elementary).

This is a simply written account of the life of the Ottawa Chief Pontiac. Best-known for his role as a leader, Pontiac organized the 1761 multi-tribal revolt against the English during which Fort Detroit and eight other English forts were taken. Numerous other tribes participated in attempting to drive the English out of the area. Pontiac is presented as defeated and disillusioned as he signs the 1765 treaty of peace at Detroit. Illustrated with brown-and-white watercolors.

Josephy, Alvin M. Jr. *The Patriot Chiefs: A Chronicle of American Indian Resistance*. New York, NY: Penguin Books; 1961. 364 pages. (secondary).

See annotation under Iroquois Biography.

Rothaus, James; Henrikson, Harold, illus. *Pontiac, Indian Statesman and General 1720-1769*. Mankato, MN: Creative Education; 1987. 31 pages. (lower elementary) ?.

This book describes the life of Pontiac, who, in 1763, successfully united the tribes of the Great Lakes area against the British. The book describes events leading up to the united Indian attack, the initial success of the plan, and its eventual failure. The description of these military events seems to take precedence over helping young readers understand why the American Indians sought to preserve their culture and homeland. This book is marred by simplistic, awkward writing that suggests that the actions of American Indians rather than non-Indians were responsible for the majority of the aggression. The final sentence: "But the vision [of Pontiac]...ignited a hatred between white men and red that would burn for more than 100 years---until the last western Indian surrendered to the white invaders." This seems to imply that Pontiac alone was responsible for the non-Indian animosity. Includes color illustrations.

OTTAWA NON-FICTION

Clifton, James A.; Cornell, George L.; McCracken, James M. *The People of the Three Fires: The Ottawa, Potawatomi and Ojibwa of Michigan*. Grand Rapids, MI: Grand Rapids Inter-Tribal Council; 1986. 107 pages. (secondary).

See annotation under Ojibwa Non-Fiction.

Fasquelle, Ethel Rowan. *When Michigan Was Young: The Story of its Beginnings, Early Legends and Folklore*. Reprint of 1950 (William B. Eerdman Publishing) ed. Au Train, MI: Avery Color Studios; 1987. 152 pages. (secondary).

See annotation under Ojibwa Non-Fiction

OTTAWA FICTION

Blos, Joan W. *Brothers of the Heart: A Story of the Old Northwest, 1837--1838*. New York, NY: Macmillan Child Group; 1987. 162 pages. (upper elementary/secondary).

This well-written frontier novel describes the experiences of physically handicapped, fourteen-year-old Shem. The story focuses on his friendship with Mary Goodhue, a dying Ottawa woman, whom he lives with for six months in the Michigan wilderness during the winter of 1837--38. What Shem learns from her gives him the strength and courage to return to his family and face the challenges of his handicap with new maturity. Pioneer letters and journal excerpts (some authentic, some fictional) provide the feeling of the 19th century.

PAUGUSSET NON-FICTION

Smith, Claude Clayton. *Quarter Acre of Heartache*. Blacksburg, VA: Pocahontas Press; 1985. 167 pages. (secondary).

Told through the voice of Aurelius Piper, Chief Big Eagle of the Paugusset Nation, the book describes the life of the American Indians of Connecticut, and the narrator's fight against legal termination of the tribe and the reservation in the 1970s.

PISCATAWAY (SEE POWHATAN CONFEDERACY--PISCATAWAY)

POTAWATOMI NON-FICTION

Clifton, James A.; Cornell, George L.; McCracken, James M. *The People of the Three Fires: The Ottawa, Potawatomi and Ojibwa of Michigan*. Grand Rapids, MI: Grand Rapids Inter-Tribal Council; 1986. 107 pages. (secondary).

See annotation under Ojibwa Non-Fiction.

POTAWATOMI FICTION

Whelan, Gloria; Johnson, Pamela, illus. *Next Spring an Oriole*. New York, NY: Random House; 1987. 60 pages. (A Stepping Stone Book). (lower elementary).

This is the story of Libby, a young girl who travels with her family from Virginia to Michigan in a covered wagon in 1837. Along the way, the family meets a Potawatomi family whose young daughter is sick with the measles, and Libby's family offers to care for the girl on the journey. The father tells Libby, "...when the Indian get measles, it is much more serious," yet the feverish girl recovers completely in two days. The families separate, but Libby encounters the girl later, and is surprised to discover that she speaks English. The

girl, named Taw-cum-e-go-qua, explains to Libby that she attended a missionary school for American Indians when her family lived outside of Detroit. Taw-cum-e-go-qua and her family are described as quiet, emotionless, and often unresponsive. Includes black-and-white illustrations.

POWHATAN CONFEDERACY BIOGRAPHIES

Adams, Patricia; Capparelli, Tony, illus. *The Story of Pocahontas: Indian Princess*. New York, NY: Dell Publishing Co., Inc.; 1987. 92 pages. (elementary).

This biography of Pocahontas maintains the tradition that she saved John Smith's life, now disputed by some scholars, who feel that Smith may have misinterpreted events. The author states that "the dialogue has been carefully researched and excerpted from authentic biographies," and that she has attempted to avoid the pitfall of attributing improbable thoughts and attitudes to her characters. However, the book expresses such sentiments as: "These people, who could cross the great water in big canoes and make thundersticks and build houses with many rooms, believed in one god. Perhaps their god was the right god and her gods of good and evil were wrong." Includes a chronology of Pocahontas' life and black-and-white illustrations.

Benjamin, Anne; Powers, Christine, illus. *Young Pocahontas: Indian Princess*. Mahwah, NJ: Troll Associates; 1992. 32 pages. (lower elementary).

This is a simply-written biography of the 17th-century Powhatan "princess," Pocahontas. The book offers almost no information on Powhatan lifeways, but like many biographies of this famous woman, it focuses instead on her association with Captain John Smith and the English settlers of Jamestown. The book's conclusion offers the ultimate example of this focus by stating, "Pocahontas' life was short, but important. Thanks to her, the Jamestown colony was a success," leading young readers to believe that her sole worth is based upon this single event. The book makes no mention of the vast destruction to Pocahontas' people caused by the influx of European settlers to the New World. The only other Indian individual mentioned in the book is Pocahontas' father, Powhatan, who is described as a "powerful Indian chief [who]...could be very cruel." Includes simplistic, cartoonish, full-color illustrations.

Bulla, Robert Clyde; Burchard, Peter, illus. *Pocahontas and the Strangers*. New York, NY: Scholastic Inc.; 1988. 176 pages. (lower elementary).

Pocahontas is portrayed as having idealistic faith in the good intentions of the English in this fictionalized account of her life. The traditional story that she "saved" John Smith's life is repeated, though Smith's interpretation of events is now questioned by scholars. Includes black-and-white illustrations.

D'Aulaire, Ingri; D'Aulaire, Edgar. *Pocahontas*. New York, N.Y.: Doubleday; 1989. 48 pages. (lower elementary) ?.

Text and illustrations in this biography provide a romanticized version of the Pocahontas legend.

Fritz, Jean; Young, Ed, illus. *The Double Life of Pocahontas*. New York, NY: Puffin Books; 1987. 96 pages. (upper elementary/secondary).

This fictionalized account of Pocahontas' life is well-written and coherent. The author presents what is accepted by scholars as a more probable explanation of events. For example, what John Smith perceived as his imminent execution, which has encouraged the popular legend that Pocahantas saved Smith's life, may actually have been a ceremony that would have made him an adopted member of the tribe. Includes a bibliography, notes, and a

map of the Jamestown area in Pocahontas' day.

Gleiter, Jan; Thompson, Jan. *Pocahontas*. Milwaukee, WI: Raintree Children's Press; 1985. 32 pages. (lower elementary).

A retelling of the Pocahontas story, which explains little about Powhatan lifeways. The standard version of Pocahontas' "saving" of the life of John Smith is repeated in this book, though the accuracy of Smith's interpretation of events is now questioned by scholars. Includes full-color illustrations.

Greene, Carol. *Pocahontas: Daughter of A Chief*. Chicago: Childrens Press; 1988. 45 pages. (A Rookie Biography). (elementary).

This is an uninteresting account of Pocahontas' life in poorly written dialogue. The legend that Pocahontas saved John Smith's life is presented as historic fact, though this version is now questioned by scholars. [See *The Powhatan Tribes* by Christian F. Feest.].

Holler, Anne. *Pocahontas: Powhatan Peacemaker*. New York, NY: Chelsea House Publishers; 1993. 103 pages. (North American Indians of Achievement). (secondary).

This well-written biography of Pocahontas presents the life of the daughter of chief Powhatan in historical context, amid the changing political relationships between the English and the Native inhabitants of what is now eastern Virginia. The story of Pocahontas saving John Smith's life is presented in light of recent anthropological interpretations that question its accuracy. The book is profusely illustrated with photographs, maps, and historical documents. Includes a chronology, suggested reading, and an index.

Jassem, Kate; Eitzen, Allan, illus. *Pocahantas, Girl of Jamestown*. Mahwah, NJ: Troll Associates; 1979. 48 pages. (lower elementary) ?.

No new insights are offered in this uninspired retelling of Pocahantas' life. This story relates the legendary "saving" of John Smith's life, which is now questioned by some scholars. The black-and-white drawings are mediocre and stereotypical. For instance, Chief Powhatan is shown in a Plains headdress. Includes a map showing the Jamestown area at Pocahantas' time.

Raphael, Elaine; Bolognese, Don. *Pocahontas: Princess of the River Tribes*. New York, NY: Scholastic Inc.; 1993. 30 pages. (Drawing America). (lower elementary).

This profusely illustrated biography of Pocahontas for young readers presents a short and simplistic account of the early part of Pocahontas' life and the events surrounding the Powhatans' encounters with the English settlers. The second half of the book is a series of guidelines and instructions for reproducing drawings of Pocahontas and the Powhatan.

Rountree, Helen. *Young Pocahontas in the Indian World*. 1995. Available from Helen Rountree, c/o J. & K Graphic Services, Inc., 124 Production Dr., Yorktown, VA 23693. (elementary).

Written by a scholar, this is an easy-to-read account of what is historically known about Pocahontas. Published by the author, the quality of the text exceeds the illustrations.

POWHATAN CONFEDERACY NON-FICTION

Commonwealth Studies Program, Virginia Department of Education. *Indians of Virginia*. Englewood Cliffs, NJ: Silver Burdett Co.; 1983. 99 pages. (elementary).

The lifeways of 17th-century American Indians in Virginia are presented in workbook format for elementary students. Each short chapter highlights vocabulary words, and

includes end-of-chapter "Things To Think About," "Try This," and "Find Out More" sections. The Powhatans' activities are described in fictionalized first-person accounts by a man, woman, boy, girl, and chief on a typical day in 1607. Contact with Europeans is described in a poorly written poem that supposedly reflects the American Indian perspective, but exemplifies common stereotypes, and avoids mention of the effects of contact on Native culture. Unfortunately, there is no discussion of contemporary American Indians. The book uses the word "squaw." Illustrated with reproductions of John White's paintings and other black-and-white drawings.

Feest, Christian F. *The Powhatan Tribes*. Indians of North America. New York, NY: Chelsea House, 1990. 111 pages. (upper elementary/secondary)*.

A well-researched and clearly presented account of the history and complex relationships in the 19th and 20th centuries between the Powhatan tribes and non-Natives in what is now called the Chesapeake Bay in present-day Maryland and Virginia. The five Powhatan tribes include the Chickahominy, Mattaponi, Nansemond, Pamunkey, and the Rappahannock. The book is illustrated with full-color photographs of Pamunkey pottery and includes a glossary and a bibliography.

POWHATAN CONFEDERACY FICTION

Clifford, Mary Louise; Haynes, Joyce, illus. *When the Great Canoes Came*. Gretna, LA: Pelican Publishing Co.; 1993. 144 pages. (upper elementary/secondary) *.

In this fictionalized re-creation, Cockacoeske, a 17th century Pamunkey chief and queen (a non-native title), tells how the arrival of the Europeans changed forever the lives of the members of the Powhatan confederacy. Through stories Cockacoeske tells to an assembled group of Pamunkey youth, she relates and interprets events that took place between 1560 and 1686, in an attempt to teach the children about their heritage. This is a well-researched and well-written account of events of the time, presented from the American Indian perspective. Illustrated with black-and-white drawings. the book includes a bibliography.

O'Dell, Scott. *The Serpent Never Sleeps*. Boston, MA: Houghton Mifflin; 1987. 227 pages. (secondary).

In this novel, in 17th-century England, young Serena Lynn meets King James, who gives her his magic serpent ring. She later follows the man she loves to North America, where the second part of the book takes place. After learning several Indian dialects, Serena becomes friends with Pocahontas, whom she tries to persuade to help the struggling Jamestown settlement. Though based on some historical facts surrounding Pocahontas and the relationship between the Powhatans and the settlers, much of the book's historical accuracy is questionable, including the sighting of herds of buffalo in colonial Virginia. According to scholars, there are no accounts of buffalo sited in eastern Virginia in the 17th century, although they may have been present in the state's western section.

POWHATAN CONFEDERACY--PISCATAWAY NON-FICTION

Porter, Frank W. III. *Maryland Indians: Yesterday and Today*. Baltimore, MD: The Maryland Historical Society; 1983. 26 pages. (upper elementary/secondary) *.

See annotation under Lumbee Non-Fiction.

Ruskin, Thelma; Patton, Yvonne P., et al. *Indians of the Tidewater Country of Maryland, Virginia, Delaware and North Carolina*. Lanham, MD: Maryland Historical Press; 1986. 132 pages. (elementary).

This is a collection of short, easy-to-read descriptions of various aspects of the traditional lifestyle of the Indians living near the Chesapeake Bay and the inlets and rivers which flow into it. The book emphasizes the American Indians' roles in helping the first settlers survive.

Each page contains a large, simple, black-and-white illustration. Although no information on the 19th or 20th centuries is included, this book is useful for basic information on the American Indians of this area. The author does attempt to explain the motivations of both the Europeans and Indians; however, she at times uses stereotypical language, such as describing Powhatan as "crafty" and "wily." Includes bibliography, suggested reading list, index, and additional resources for teachers.

POWHATAN CONFEDERACY--PISCATAWAY FICTION

Agle, Nan Hayden; Sopher, Aaron, illus. *Princess Mary of Maryland*. Reprint of 1956 (Tradition Press) ed. Hatboro, PA: Tradition Press; 1967. 108 pages. (upper elementary) ?.

This is a fictionalized account of the life of a 17th-century Piscataway chief's daughter who eventually marries the acting governor of Maryland. A patronizing attitude prevails throughout the book. American Indians are depicted as wanting to emulate non-Indians, for instance, in their dress and in religion. The title "Princess" was not used by American Indians, but rather is a term used by the English. Includes stereotypical line drawing illustrations of the Native people.

SAUK BIOGRAPHIES

Cleven, Cathrine; Morrow, Gray, illus. *Black Hawk: Young Sauk Warrior*. Indianapolis, IN: The Bobbs-Merrill Co., Inc.; 1966. 200 pages. (Childhood of Famous Americans). (elementary) ?.

This account of the life of Sauk leader Black Hawk focuses on his early years. The heavy use of invented dialogue is intended to engage young readers, but seems improbable in many instances, especially considering that no sources are cited for the biography. The word "squaw" is used, and "bad Indian" appears twice: "`You bad Indian, the French trader gave us that glass,' Little Hawk said angrily." `And "I'll never believe that bad Indian again!'" The book includes a timeline of important dates, questions on the reading, and lists of things to look up and do related to the story. Although some of the questions and activities are useful, others are leading questions, subtly perpetuating preconceived notions about American Indians. For example, "What former presidents of our country once helped to fight Indians?" and "Find out what advantages present-day Indians have living on reservations." These questions do not encourage balanced views.

Oppenheim, Joanne; Frenck, Hal, illus. *Black Hawk: Frontier Warrior*. Mahwah, NJ: Troll Associates; 1979. 48 pages. (elementary).

This short biography of the life of the Sauk Chief Black Hawk begins in his boyhood when he kills an attacking Osage and becomes a warrior and, later, chief. The book describes the Sauk's alliance with the English against the Americans in the War of 1812, their move west into Iowa following the signing of an 1816 treaty, and their courageous attempt to return to their homeland and reclaim their land.

SAUK FICTION

Shea, Robert. *Shaman*. New York, NY: Ballantine Books; 1991. 519 pages. (secondary).

This is a historical novel set in 1830s Illinois against a background of war as the embattled Sauk seek to preserve rights to their former lands. Young shaman White Bear has a Sauk mother and a white father. At age fifteen, he is claimed by his father, who adopts him, gives him a non-Indian education and makes him heir to the vast land-holdings of his aristocratic French family. White Bear remains Sauk at heart, but finds himself morally obliged to defend his inheritance from a rival heir, his adoptive uncle Raoul, presented as a villain. Much of the action centers around Raoul's relentless hatred for White Bear. As a boy, Raoul was captured and enslaved for two years by the Potawatomi, and when the story is presented

from his point of view, offensive language is used, such as "Indian bucks," and "squaw man." White Bear believes that Indians can survive only by adopting white men's ways, a path he reluctantly chooses. His Sauk wife, Redbird, on the other hand, opts to remain with her people to rebuild Sauk strength after their defeat and removal by the U.S. Army. The story is loosely based on historical fact, and the cast of characters features Abraham Lincoln, Zachary Taylor, and Jefferson Davis in cameo roles. A small amount of cultural information on the Sauk origin myth, the vision quest, and healing practices is included, but the author makes no claim for accuracy. Vivid descriptions of rape and battlefield violence may be disturbing to some readers.

Le Sueur, Meridel; Desjarlait, Robert (Chippewa), illus. *Sparrow Hawk*. Reprint of (Alfred A. Knopf) 1950 ed. Duluth, MN: Holy Cow! Press; 1987. 176 pages. (upper elementary).

See annotation under Fox Fiction.

SENECA (See IROQUOIS-SENECA)

SHAWNEE BIOGRAPHIES

Connell, Kate; Jones, Jan Naimo, illus. *These Lands Are Ours: Tecumseh's Fight For the Old Northwest*. New York, NY: Steck-Vaughn Company; 1993. 96 pages. (Alex Haley, Gen. Ed. Stories of America).(upper elementary).

This biography for young readers is about the Shawnee leader Tecumseh, the warrior and statesman who devoted his life to his vision of a united American Indian nation. Little information on his early life is included; instead, the book focuses on Tecumseh's struggle to enlist support from the tribes against the "Long Knives" and to reclaim the American Indian lands lost in the signing of the unfairly negotiated Fort Wayne Treaty. The defeat of Tecumseh's followers in the 1811 Battle of Tippecanoe, and the subsequent destruction of his people's village, Prophetstown, were setbacks from which Tecumseh barely recovered. Tecumseh was killed while fighting against the Americans in the War of 1812, and with him died his unrealized dream---to unite all American Indian tribes. The afterword explains to young readers the use of dialogue in the biography, and presents the notes documenting details presented in the book, an unusual addition for a non-scholarly book written for children. Illustrated with full-page black-and-white drawings.

Cwiklik, Robert. *Tecumseh: Shawnee Rebel*. New York, NY: Chelsea House; 1993. 110 pages. (North American Indians of Achievement). (secondary).

In this biography of Tecumseh, the Shawnee leader who dedicated his life to forming a united American Indian nation, the book describes Tecumseh's childhood; his growth as a distinguished war chief and orator; and the development of his political ideas and leadership. Tecumseh was killed in battle in 1813, and with his death, the American Indian resistance movement lost its most visible, well-known leader. Illustrated with black-and-white drawings, engravings, and paintings, this book includes a chronology and an index.

Eckert, Alan W. *Blue Jacket: War Chief of the Shawnees*. Boston, MA: Little, Brown and Company; 1969. 177 pages. (secondary).

In 1771, at the age of 17, Marmaduke Van Swearingen, along with his younger brother Charley, are captured by the Shawnee, who allow the brothers to live under the condition that Marmaduke remains with them. After surviving a torturous gauntlet, Marmaduke is adopted into the tribe and receives the name Blue Jacket. Known for his courage and cleverness in winning major battles against enemies , Blue Jacket becomes a chief of the Shawnee. After the 1791 battle against Governor General St. Clair, Blue Jacket is made Brigadier General of the British Army. Blue Jacket died of cholera in 1810, fifteen years

after signing the Treaty of Greenville while his people were still at peace with whites settlers. The author notes that "all of the major incidents described in the book are true; the author has taken license only with minor items which do not affect or alter history. Much of the dialogue is taken directly from historical records, but a certain amount was created to help maintain the smooth flow characteristic of a novel." This well-written biography, presented as a chronicle with each chapter headed with a date, uses the word "squaw" in a few instances.

Eckert, Allan W. *A Sorrow in Our Hearts*. New York, NY: Bantam Books; 1992. 862 pages. (secondary).

This is a narrative biography of the life of the Shawnee warrior Tecumseh, who attempted to unite American Indians against Euroamerican encroachment. The author covers the complex, shifting alliances between various tribes, the French, the British, and the Americans, and portrays the Shawnee in a sympathetic way. Interesting ethnographic details and the liberal use of dialogue promote interest in the events and characters. s/bio/Shawnee/Northeast.

Kent, Zachary. *Tecumseh*. Chicago, IL: Childrens Press; 1992. 32 pages. (Cornerstones of Freedom). (upper elementary).

This biography of Tecumseh, the famous Shawnee chief who fought valiantly for pan-Indian rights and freedom during the early 1800s, emphasizes the chief's struggle against the encroachment of whites on American Indian territory and its natural resources. Illustrated with historical black-and-white and color engravings. Includes an index.

Hook, Jason. *Tecumseh: Visionary Chief of the Shawnee*. Dorset, UK: Firebird Books, Ltd.; 1989. 48 pages. (Heroes and Warriors). (upper elementary/secondary).

This is a concise history of Tecumseh's life and his efforts to unite the Eastern Woodland tribes to resist Euroamerican encroachment upon tribal lands. Illustrated with maps, archival photographs, and color and black-and-white illustrations. Includes an index, chronology of events, and bibliography.

McGovern, Ann. *The Defenders*. New York, NY: Scholastic Inc.; 1987, 1970. 128 pages. (upper elementary).

Through the biographies of chiefs Osceola (Seminole), Tecumseh (Shawnee), and Cochise (Chiricahua Apache), the story of American Indians' struggle to keep their lands is told in a simple, engaging style that should keep young readers interested. No sources or bibliography are provided. Illustrated with prints and archival photographs.

Shorto, Russell; Sisco, Tim, illus. *Tecumseh and the Dream of an American Indian Nation*. Englewood Cliffs, NJ: Silver Burdett Press; 1989. 123 pages. (Alvin Josephy, Gen. Ed. Alvin Josephy's Biography Series on American Indians). (elementary/secondary) *.

This well-written biography recounts the life of the Shawnee leader Tecumseh and his attempt to form a union of American Indian tribes to limit Euroamerican expansionism. The book covers topics such as American Indian dependence on trade goods and the ravages of smallpox and alcoholism. Illustrated with a small number of drawings and maps.

Stevenson, Augusta; Dowd, Vic, illus. *Tecumseh: Shawnee Boy*. Indianapolis, IN: The Bobbs-Merrill Company Inc.; 1955. 200 pages. (Childhood of Famous Americans). (lower/upper elementary).

This book describes the life of Tecumseh, the famous Shawnee chief who attempted to unite American Indian tribes into a single nation, and who fought for American Indian land rights in the early 1800s. Neither references nor documentation support the extensive dialogue and

the anecdotal events described in this book. The dialogue includes words such as "red man," "squaw," and "paleface." Includes sections with reading comprehension questions, activities for young readers, a bibliography, and a glossary. The illustrations are unappealing.

Thom, James Alexander. *Panther in the Sky*. New York, NY: Ballantine Books, 1985. 656 pages.

This is a fictionalized biography of the Shawnee chief, Tecumseh (1768--1813), leader of the confederated tribes who sided with the British in their wars against the United States. The author portrays events from the American Indian point of view, opting for the Native version where conflicting records exist. Specific sources are not cited. A fully-rounded portrait of Tecumseh emerges from the depiction of his childhood, family, spiritual outlook, and political and military strategies in dealing with unreliable allies and a relentless enemy. A feeling for the life of the Shawnee people of the period is conveyed through descriptions of their constant uprooting and displacement. The battle scenes are especially well-written. Early chapters portray a few aspects of traditional life, such as childbirth, courtship and marriage practices, and festivals. Graphic, detailed descriptions of prisoner torture and a rape may be disturbing. The word "savages" is occasionally used to convey white prejudice toward American Indians. Three maps illustrate American Indian lands lost during Tecumseh's lifetime, Tecumseh's travels to unite the tribes, and his activities in the war of 1812. (secondary/adult).

Van Hoose, William H.; Tupper, Constance. *Tecumseh: An Indian Moses*. Canton, OH: Daring Books; 1984. 232 pages. (secondary).

This book is a comprehensive, detailed account of the life of Tecumseh, the Shawnee chief who led an organized resistance against Euroamerican encroachment on Indian lands during the early 1800s. The book emphasizes the political activities of Tecumseh's latter life. Much useful information, presented in an engaging manner, is evident in this well-researched book, although terms such as "red men" are used throughout. Includes a black-and-white map and portrait.

SHAWNEE FICTION

Eitzen, Ruth; Eitzen, Allan, illus. *The White Feather*. Scottsdale, PA: Herald Press; 1987. 64 pages. (lower elementary).

This fictionalized account, based on the experience of a Quaker family in 1812 in the settlement of Cincinnati, Ohio, seeks to offset the image of the "marauding Indian." The Quaker family remains behind when the rest of the settlement flees at the rumor of an impending Shawnee attack. When the Shawnee arrive, they are greeted with friendship rather than firearms and they depart in peace, leaving a white feather (a symbol of peace and protection) above the family's cabin door. Includes color illustrations.

TUSCARORA (See IROQUOIS)

WAMPANOAG BIOGRAPHIES

Bulla, Clyde Robert. *Squanto: Friend of the White Man*. New York, NY: Scholastic; 1985. 112 pages. (lower elementary).

This is a fictionalized account of the life of "Squanto" (Tisquantum), his long sojourn in England, captivity in Spain, and subsequent aid to the newly arrived Pilgrims. In attempting to portray a lifelike character, the author attributes questionable attitudes to Squanto, for example, his admiration of the "wonderful white men."

Cwiklik, Robert. *King Philip and the War With the Colonists*. Englewood Cliffs, NJ: Simon & Schuster, Inc.; 1989. 131 pages. (secondary) *.

This is a biography of the Wampanoag leader Metacom, called King Philip by the English. King Philip led the American Indians of New England in a war to drive out the British. This powerful and well-written book engages the reader in the events leading up to the wars of 1675.

Dubowski, Cathy East; Petruccio, Steven James, illus. *Squanto: First Friend to the Pilgrims*. New York, NY: Dell Publishing; 1990. 91 pages. (A Dell Yearling Biography). (upper elementary).

A simply written biography of "Squanto" (Tisquantum), the Wampanoag leader who assisted early Pilgrim settlers in the area that is now southern New England. A "Note to the Reader" explains that the history of Tisquantum (as well as that of the Pilgrims) is mired in legend, and that much information about him and other Native figures is derived from European accounts, and may or may not be accurate. Includes an afterword and black-and-white illustrations.

Graff, Stewart; Graff, Polly Anne; Doremus, Robert, illus. *Squanto: Indian Adventurer*. Champaign, IL: Garrard Publishing Co.; 1965. 80 pages. (lower elementary).

The story of "Squanto" (Tisquantum), the Wampanoag leader known for his friendship with the English, and his presence at the first Thanksgiving. The book opens with a description of the Wampanoag written in the past tense, fostering the notion that there are no longer any Wampanoag. Includes tri-color illustrations.

Fradin, Dennis Brindell; Dunnington, Tom, illus. *King Philip: Indian Leader*. Hillside, NJ: Enslow Publishers; 1990. 48 pages. (upper elementary).

This is a biography of the leader Metacomet, son of Wampanoag chief Massasoit, who befriended the Pilgrims. The author sometimes generalizes, such as "Indians thought there were many gods," and his writing style is somewhat dry and uninteresting. Includes a list of dates and a glossary.

Kessel, Joyce K.; Donze, Lisa, illus. *Squanto and the First Thanksgiving*. Minneapolis, MN: Raintree Publishers; 1989. 48 pages. (lower elementary).

This is a well-written, simple biography of "Squanto" (Tisquantum), a Wampanoag leader who was captured twice by Europeans. He was first taken to England, where he learned English and later to Spain, where he was Christianized. Upon his second return home, Tisquantum discovers his village decimated by smallpox. The book describes how he helped the Pilgrims survive, and gives the standard, Euroamerican version of the first Thanksgiving. An afterward describes the subsequent establishment of Thanksgiving as an official holiday.

Roman, Joseph. *King Philip: Wampanoag Rebel*. New York, NY: Chelsea House Publishers; 1992. 111 pages. (North American Indians of Achievement). (secondary) *.

This biography of Wampanoag leader Metacom, called King Philip by the English, describes how he came to power when his people were searching for someone to lead them into battle against the European settlers who were encroaching on Wampanoag land. Metacom found support for his war against the settlers from many other New England tribes. Over 2,500 colonists died in the battles collectively known as King Philip's War, the most destructive in New England history, which effectively halted European expansion in New England for almost one hundred years. Profusely illustrated with photographs, maps, and historical documents, the book includes a helpful introduction on Indian leadership, a chronology, an index, and a guide to further reading.

Stevenson, Augusta; Goldstein, Nathan, illus. *Squanto: Young Indian Hunter*. Indianapolis, IN: The

Bobbs-Merrill Company, Inc.; 1962. 200 pages. (Childhood of Famous Americans). (elementary).

This is a biography of the famous Wampanoag "friend of the Pilgrims," Tisquantum ("Squanto"), who assisted the English settlers of Plymouth during the early 1600s. Neither references nor documentation support the extensive dialogue and the anecdotal events found in this book. For example, when Tisquantum, who was kidnapped and brought to Europe as a slave, eventually escapes and returns to his homeland, he finds that his family and friends in Patuxet have died in a plague. At this time, he requests that he be allowed to stay with the Pilgrims, confiding to Captain Miles Standish, "I am used to English ways now. I feel a little strange with Indians." The book includes a time line, activities and questions for young readers, a bibliography, and a glossary. Includes unappealing illustrations.

Voight, Virginia; Cary, illus. *Massasoit: Friend of the Pilgrims*. Champaign, IL: Garrard Publishing Co.; 1971. 80 pages. (upper elementary).

This book tells of the friendship that developed between the Wampanoag and the Pilgrims, and the gradual erosion of this friendship as settlers continued to arrive. The book successfully integrates historical information with fictional material.

Ziner, Feenie. *Squanto, Update of Dark Pilgrim: The Story of Squanto*. (Chilton Co). 1965 ed. Hamden, CT: Linnet Books; 1988. 149 pages. (upper elementary).

This book gives the sources for this fictionalized account of the life of Tisquantum ("Squanto"). The main part of the book concerns Tisquantum's long stay in England as a slave. The latter part of the book describes his vision and his role as helper in the "Manifest Destiny" of European settlers. This vision is described as "a signal, a portent of some great task which lay ahead, the nature of which was yet concealed from his sight."

WAMPANOAG NON-FICTION

Raphael, Elaine; Bolognese, Don; Raphael, Elaine and Don Bolognese, illus. *The Story of the First Thanksgiving*. New York, NY: Scholastic, Inc.; 1991. 30 pages. (lower elementary).

This simple book on the first Thanksgiving tells of the Pilgrims' arrival to North America and the activities in which they were involved prior to the Thanksgiving celebration. The book also mentions the Pilgrims' relations with Tisquantum ("Squanto") and other Patuxet, who assisted the pilgrims with hunting and agriculture. A note from the authors explains that Tisquantum spoke English because he had been captured by an English sea captain and taken to England. It describes Tisquantum's people as struck with "a terrible illness," and when Squanto returned to his native land, "he found that all of his people had died or gone away." Unfortunately, the authors are not direct in explaining that European contact led to disease and devastating loss to the American Indian population, and consequently of Indian land.

Weinstein-Farson, Laurie. *The Wampanoag*. New York, NY: Chelsea House; 1989. 91 pages. (Frank W. Porter III, Gen. Ed. Indians of North America). (upper elementary/secondary).

A well-written history of the Wampanoag, concluding with an account of the contemporary Wampanoag. The history is largely drawn from ethnohistorical accounts, while contemporary life is represented by descriptions of the lives of average individuals. Includes a bibliography, glossary, index, and "Wampanoag-At-A-Glance."

WAMPANOAG FICTION

Fritz, Jean; de Paola, Tomie, illus. *The Good Giants and the Bad Pukwudgies*. New York, NY: G.P. Putnam's Sons; 1982. 38 pages. (lower elementary) ?.

Fragments of Wampanoag legends are combined to create a fictional tale, resulting in a confusing storyline. Stylized illustrations do not accurately reflect the people or the culture.

Jennings, Paulla (Niantic and Narragansett); Peters, Ramona (Wampanoag), illus. *Strawberry Thanksgiving*. Cleveland, OH: Modern Curriculum Press, Inc.; 1992. 23 pages. (Multicultural Celebrations). (lower elementary).

See annotation under Mohegan Fiction.

Peters, Russell M. (Wampanoag); Madama, John, photog. *Clambake: A Wampanoag Tradition*. Minneapolis, MN: Lerner Publications Company; 1992. 48 pages. (elementary) *.

In this contemporary story, twelve-year-old Steven Peters, a Wampanoag boy in Massachusetts, learns from his grandfather how to prepare an "appanaug," a traditional Wampanoag ceremony that honors an important person in the tribe or celebrates a change in seasons. Profusely illustrated with color photographs, this book includes a word list, pronunciation guide, and a short list of books for further reading.

Siegel, Beatrice; Bock, William Sauts (Lenni-Lenape), illus. *The Basket Maker and the Spinner*. Walker and Company: New York, NY; 1987. 63 pages. (upper elementary) *.

In this carefully researched book, Yawata, a Wampanoag woman, gathers materials for making a basket. Yawata's experience is contrasted with that of Mary Allen, a colonist, who converts flax and wool into yarn on her spinning wheel. The clearly presented book looks at basketry and spinning as ancient arts, and as historic symbols of changing cultures. This book includes excellent black-and-white illustrations, suggested readings, an index, and an appendix of the Wampanoag calendar.

Sewall, Marcia; Sewall, Marcia, illus. *People of the Breaking Day*. New York, NY: Atheneum; 1990. 48 pages. (lower elementary).

This description of the pre-Contact life and beliefs of the Wampanoag achieves immediacy through the use of the first-person plural narrative, detailed descriptions, and Wampanoag words. Beautiful, full-color illustrations by the author enrich the text. Includes a glossary.

WECKQUAESGEK FICTION

Kazimiroff, Theodore L. *The Last Algonquin*. New York, NY: Walker and Company; 1982. 192 pages. (secondary).

Joe Two Trees, last surviving member of the Weckquaesgek band of the Algonquian Nation, relates the story of his life and his people to a young white boy named Theodore whom he meets and befriends. This true story, told by Theodore's adult son, unfolds during a period in 1924 when Theodore discovers Joe living a hermit-like existence in Pelham Bay Park in the northeastern Bronx. Unaware of the existence of any other American Indians, Joe talks with and teaches Theodore about his American Indian culture in an attempt to keep his people alive in the memory of the living. Much information about traditional life is conveyed as Joe teaches Theodore to make pots, hunt and fish, and flintknap.

WINNEBAGO BIOGRAPHY

Reuben Snake: Your Humble Serpent, Indian Visionary and Activist. As Told to Jay C. Fikes. Afterword by Walter Echo-Hawk. Santa Fe, New Mexico: Clearlight Press, 1996. 277 pages. (secondary/adult) *.

Reuben Snake (1937--1993), a Winnebago activist, educator, and political and spiritual leader, recounts his life to anthropologist Jay Fikes a month before his death. Snake, who overcame poverty, alcoholism, and racial discrimination, devoted his life toward tribal

sovereignty and self-sufficiency. He was a "Roadman" or leader in the Native American Church, which integrates Christianity into its teachings. Snake's crusade for religious freedom led to President Clinton signing a 1994 law legalizing American Indian religious use of peyote. This rich and personal memoir of Reuben Snake's fifty-six years of life provides a glimpse of a man who overcame many personal challenges to become a respected leader of his community and of national American Indian organizations such as AIM and the National Congress of the American Indian. Contains a comprehensive index and illustrated with twenty-two black-and-white photographs.

WINNEBAGO FICTION

Thomasma, Kenneth; Fleuter, Craig, illus. *Kune: Escape on the Missouri*. Jackson, WY: Grandview Publishing; 1989. 136 pages. (upper elementary).

The story of the Winnebago's forced removal from Minnesota to Crow Creek, South Dakota in 1862 is told through the fictional adventures of a young boy named Kunu. He and his grandfather escape from the reservation and return to Minnesota. An interesting component of the story is the complexity of Indian/non-Indian relationships. Includes black-and-white illustrations.

WYANDOT (See HURON)

Go back to Main Page for **North American Indian Bibliography**.

Anthropology Outreach Office Smithsonian Institution

A CRITICAL BIBLIOGRAPHY ON NORTH AMERICAN INDIANS, FOR K-12

SOUTHEAST

SOUTHEAST TRADITIONAL STORIES

Brown, Virginia Pounds; Owens, Laurella; Glick, Nathan H., illus. *Southern Indian Myths and Legends*. Birmingham, AL: Beechwood Books; 1985. 159 pages. (upper elementary).

> This collection of 59 stories from Choctaw, Chickasaw, Cherokee, Creek, and Seminole is divided into five topics: How the World Began; Gifts of the Great Spirit; Monsters, Heroes, and Spirits; Sun, Moon, and Stars; and Animals and Tricksters. Most of the stories were collected by anthropologists John Swanton and James Mooney in the late 1800s and are presented here with explanatory notes on the tribes and sources of the stories. Notes about the detailed black-and-white illustrations explain events and characters identified in the stories. Includes a good bibliography and an index.

Burland, Cottie; revised by Marion Wood. *North American Indian Mythology*. Revised 1965 ed. New York, NY: Peter Bedrick Books; 1985. 144 pages. (The Library of the World's Myths and Legends). (secondary).

> This is a profusely illustrated survey of American Indian mythology. The introduction discusses the origins of North American Indians with brief descriptions of traditional culture of the various geographic areas. Other sections relate traditional stories from the Inuit, Cree, Navajo, Pueblos, and peoples of the Northwest Coast, the Plains, and the Southeast. The final section briefly discusses the impact of European contact on traditional cultures. Not a useful source for information on the continuing influence of oral history and traditional literature on the lives of contemporary Indian people. Includes a list of "Chief Gods and Spirits of North America," a reading list, and an index. The book is illustrated with black-and-white and color photographs and illustrations; among these are drawings of false-face masks and sand paintings--- items that are sacred to their respective cultures---and it is often considered disrepectful to publish images of this type of material culture.

Connolly, James E., comp; Adams, Andrea, illus. *Why the Possum's Tail is Bare and Other North American Indian Nature Tales*. Owings Mills, MD: Stemmer House; 1985. 64 pages. (upper elementary) *.

> Sources are cited for these thirteen animal legends collected from eight tribes. The introduction provides a brief overview of the lifeways of the eight tribes represented, and each story is preceded by a paragraph discussing some of the characteristics of the animals and supernatural beings in the tales. The language of the stories is simple and accessible for young readers. Appealing, realistic drawings.

Hooks, William H.; Nolan, Dennis, illus. *The Legend of the White Doe*. New York, NY: Macmillan Publishing Company; 1988. 44 pages. (elementary).

> A retelling of the legend of White Doe, which "English and Indian descendants still tell today." The legend focuses on the lost colony of Roanoke Island and Virginia Dare, the first English child born in the New World. In this romantic historical tale, Virginia is raised by Natives on Croatoan Island, where she falls in love with young Okisko. When the couple

find they cannot wed because Virginia (now known by her Indian name, Ulalee), has already been promised to the village medicine man, they run away together. The youngsters are chased by the offended suitor, who magically changes Ulalee into a White Doe. Beautifully illustrated with watercolor paintings.

Lankford, George E. *Native American Legends, Southeastern Legends: Tales from the Natchez, Caddo, Biloxi, Chickasaw and Other Nations*. Little Rock, AR: August House Publishers; 1987. 265 pages. (W. K. McNeil, Gen Ed., The American Folklore). (secondary).

This representative sampling of North American traditional tales from the Southeast is intended for college level study. The author analyzes 131 texts from a folkloric point of view, identifying motifs in the tales and noting their distribution in the Southeast and elsewhere. For comparison, he provides versions of the same tale from various Southeast tribes, from other regions where applicable, and, in a few cases, from Africa. Tribal origin is noted for each text. The introduction gives a brief overview of the collection of legends in the Southeast. A few black-and-white sketches depict some of the supernatural creatures featured in the tales. Includes a map showing location of Eastern tribes, a bibliography and notes.

Monroe, Jean Guard; Williamson, Ray A.; Sturat, Edgar, illus. *They Dance in the Sky: Native American Star Myths*. Boston, MA: Houghton Mifflin; 1987. 118 pages. (upper elementary/secondary) *.

This book is a well documented presentation of American Indian star stories. The first two chapters compare various legends about the Pleiades and the Big Dipper. The rest of the book is arranged by tribe or region---Southwest, Pawnee, Plains, California, Northwest Coast, Southeast. An introductory paragraph to each story provides a brief outline of the tribe's history. Where available, explanations are suggested as to how the events described in the stories might relate to the seasonal movement of the stars. A bibliography provides sources (generally scholarly papers) for each story presented. The preface notes that legends reinforced behavioral standards for the people. It also explains that the stories are meant to be read aloud, since a certain quality is lost when an oral text is set down in print. Illustrated with black-and-white drawings. Includes an index and a glossary, with a pronunciation guide.

SOUTHEAST NON-FICTION

Bains, Rae; Hannon, Mark, illus. *Indians of the Eastern Woodlands*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

This book describes the pre-Contact lifeways, particularly housing and subsistence, of the Algonquin, Iroquois, Creek Confederacy, Sauk, Fox, Winnebago, and Shawnee. The amount of information covered in this brief book results in a confusing presentation. Stereotypical attitudes and misconceptions pervade the illustrations and the text; for example, "the Iroquois were the fiercest" or the closing statement, "Today all that remains of the Eastern Woodland Indians are a few scattered reservations, a collection of Indian artifacts in museums and tales told by their descendants." An illustration in the final section depicting two war-painted Indians crouching behind a fence looking toward a settler's cabin as if ready to attack has no relation to the text.

Brandt, Keith; Guzzi, George, illus. *Indian Homes*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary).

This book describes the house types of various regions (Plains, Woodlands, Southeast, Southwest) and the factors that influenced the types of housing: climate, building materials, length of time dwelling was used, tribal customs, and way of life. There is no discussion on contemporary housing nor the roles of the above factors for Indians today. The book contains generalizations such as: "A belief shared by all tribes was...."

Brandt, Keith; Guzzi, George, illus. *Indian Festivals*. Mahwah, NJ: Troll Associates; 1985. 30 pages. (lower elementary) ?.

> This book gives brief descriptions of the festivals held by American Indians in the Eastern Woodlands (Iroquois, Algonquian), Southeast (Muskogee), Plains, Southwest (Pueblo), California, and Northwest Coast regions. The book uses the word "braves" and includes generalizations and stereotypes about Native peoples, such as "The Indians who lived in California did not hunt or farm. They lived entirely on acorns that were gathered from trees. But while their lives were easy and peaceful, their festivals were almost totally concerned with death."

Brown, Virginia Pounds; Owens, Laurella; Glick, Nathan H., illus. *The World of the Southern Indians*. Birmingham, AL: Beechwood Books; 1983. 176 pages. (upper elementary/secondary).

> This book discusses the history and traditional culture of the Southeastern tribes, including the Cherokee, the Chickasaw, the Choctaw, the Creek, the Seminole, and some smaller tribes. A dictionary of place names of Indian origin and a timeline are included. A state-by-state guide lists museums, state parks, national monuments, and archaeological sites. An introductory section on archaeology offers "hints about collecting [projectile] points" but fails to explain the potential destruction of archeological sites in doing so. Inappropriately, a Choctaw chapter subheading is titled "Strange Customs," and includes descriptions of hair styles and burial practices. Illustrated with black-and-white drawings and archival and contemporary photographs. Includes references and recommended reading as well as an index.

Costabel, Eva Deutsch; Costabel, Eva Deutsch, illus. *The Early People of Florida*. New York, NY. Atheneum. 1993. 34 pages. (upper elementary).

> Only the first ten pages of this book are devoted to American Indian inhabitants of what is now the state of Florida. The text outlines the lifeways of people living between 6000 and 500 BC and of certain tribes at the arrival of the first Europeans in the 1500s. The remainder of the book gives brief accounts of the early Spanish explorers and missions and settlements established by both the Spanish and French. Florida was a British colony from 1763--1776, a Spanish colony until 1819, then became a U.S territory in 1822, with statehood in 1845. Full-color illustrations on each page. Includes a map and a bibliography.

Hofsinde, Robert (Gray-Wolf); Gray-Wolf, illus. *Indian Costumes*. New York, NY: William Morrow and Company; 1968. 94 pages. (upper elementary).

> This simple reference on the traditional dress of various American Indian tribes makes distinctions between clothing used for everyday purposes, warfare, and ceremonial occasions. While the author uses the word "costume," more appropriate would be the terms "clothing," "dress," and "regalia." Stereotypical Indian dress is a popular "costume" for Halloween and western movies. Includes detailed black-and-white illustrations.

Katz, William Loren. *Black Indians: A Hidden Heritage*. New York, NY: Atheneum; 1986. 198 pages. (secondary) *.

> This is informative and fascinating history of the largely ignored story of people of combined Afro-American and Indian descent. The cooperation and intermingling of American Indian groups and Afro-American slave escapees, especially in the Southeastern U.S. and Central America, is described by tracing the stories of several key figures. The characterization of "Black Indians," unless one is describing those African- Americans who were given citizenship within specific tribes such as the Cherokee or Seminoles, may be considered a misnomer; Indians who have white blood are not described as "White Indians." Illustrated with excellent archival photographs and prints.

Kniffen, Fred B.; Compton, Mildred, illus. *The Indians of Louisiana*. Reprint of 1945 ed. Gretna, LA: Pelican Publishing Co.; 1985. 110 pages. (elementary).

> Written primarily for students and teachers in Louisiana, this book traces the history of the development of Native cultures in what is now Louisiana. Though well-meaning, the author's attitude, which is sympathetic to the Indians, is at the same time patronizing. For example, in discussing the Indians of Louisiana "today" (the book was written in 1945), the author states: "Little has been done to help the poor Indians of Louisiana. A few white friends have worked hard to improve their conditions...It is the least we can do to see that the Indians are properly cared for....Their health should be looked after. We should encourage them to make the old-time baskets, bows, blowguns, drums, and other Indian articles...." The last chapter includes legends of the Louisiana Indians adapted from Bureau of American Ethnology publications. Includes "Suggestive Questions and Activities" for each chapter. An appendix lists Native place names in Louisiana. Illustrated with black-and-white line drawings.

Mancini, Richard E. *Indians of the Southeast*. New York, NY: Facts on File, Inc.; 1992. 96 pages. (The First Americans) (upper elementary/secondary) *.

> This informative and well-written work presents an overview of the diversity of the traditional cultures of the Southeastern tribes. The last chapter discusses the impact of contact and tribal efforts to preserve their cultures. Well-illustrated with black-and-white and color photographs and early engravings. Contains an index but no bibliography. (upper elementary/secondary) *.

Muller, Carrel; Muller, Brenda. *Louisiana Indians*. New Orleans, LA: Bonjour Books; 1985. 64 pages. (lower elementary).

> This children's workbook on Indians of Louisiana and the Southeast from pre-Contact to the 1700s makes some generalizations about American Indians (e.g. "The Indians believed that monsters lived in the Under World"), but it might provide a useful supplement to a curriculum on Native Americans, especially for school children of that geographic area. Black-and-white illustrations.

Payne, Elizabeth; Davis, Jack, illus. *Meet the North American Indians*. New York, NY: Random House; 1965. 85 pages. (Step Up Books). (lower elementary) ?.

> This reprint of a 1965 publication describes in simple prose for young readers the peopling of America and the pre-Contact lifeways of representative tribes of the Northwest Coast, Southwest, Southeast, Plains and Northeast. Post-Contact and modern life are not covered. The book abounds in generalizations, stereotypes, and condescension. Examples include: "The Creek would fight anyone for no reason at all. The Creek just loved to fight"; "The Creek played [lacrosse] fiercely. Arms and legs were broken. Heads were just split open. This was just part of the fun to the Creek"; "Makah rain hats were pointed at the top. Maybe this was because the heads of the Makah were pointed at the top, too!" Black, white, and orange illustrations are similarly stereotypical and tend to focus on the unusual and bizarre.

Porter, Frank W. III. *Maryland Indians: Yesterday and Today*. Baltimore, MD: The Maryland Historical Society; 1983. 26 pages. (upper elementary/secondary) *.

> This is a clearly written description of Maryland Native history and culture for young readers. The 14,000- year prehistory of the region is outlined. The effects of European contact on the Native peoples of Maryland are discussed, including the establishment of reservations; the subsequent migration of Maryland Natives to Pennsylvania, New York, and Canada; the adaptations of the Native peoples who remained into the economic life of the dominant culture in the 19th century; and the continuation of traditional lifeways into

the 20th century. The development and the effects of racial prejudice towards Indian communities, and their impact on Native education and religion, are also considered. The book is illustrated with maps and archival photographs and includes "Indian Population of Maryland in 1980"; Indian place names and their meanings; references; and suggested reading.

Shemie, Bonnie; Shemie, Bonnie, illus. *Mounds of Earth and Shell: Native Sites of the Southeast*. Plattsburgh, NY: Tundra Books; 1993. 24 pages. (elementary/secondary) *.

This clearly written book explains who the Moundbuilders were and why the mounds were built. The book's focus is on the structures built by the Adena and later the Hopewell in the Ohio River Valley and the temple Moundbuilders of the Mississippi Valley, including Cahokia. Well-illustrated and includes a bibliography.

Tooker, Elizabeth, ed. *Native American Spirituality of the Eastern Woodlands: Sacred Dreams, Visions, Speeches, Healing Formulas, Rituals and Ceremonials*. Mahwah, NJ: Paulist Press; 1979. 320 pages. (secondary).

This book presents the religious traditions, translated directly from written or audiotaped sources, of several Eastern tribes. Extensive footnotes help clarify difficult passages. Each section is introduced by explanatory notes. Includes a bibliography and index.

Watson, Jane Werner; Howell, Troy, illus. *The First Americans: Tribes of North America*. New York, NY: Pantheon Books; 1980. 42 pages. (I Am Reading Book). (lower elementary).

This brief overview describes the lifeways of the people who lived on the Plains and in the Eastern Woodlands, Arctic, Northwest Coast, and the Southwest. In an effort to cover so many different culture areas, the author oversimplifies, and delineations between culture areas are unclear. Descriptions of male activities predominate. Includes black-and-white illustrations.

Wheeler, M. J.; Houston, James, illus. *First Came the Indians*. New York: Atheneum; 1983. 26 pages. (lower elementary).

This book contains simplistic, brief descriptions of the Creek, Iroquois, Ojibwa, Sioux, Makah, and Hopi. In the two-page section on "Indians Now," the author emphasizes that Indians live much like other Americans in rural and urban areas, are employed in a variety of occupations, and hold on to many of their traditions. Includes black-and-red illustrations.

ALABAMA NON-FICTION

Fox, Vivian. *The Winding Trail: The Alabama-Coushata Indians of Texas*. Austin, TX: Eakin Press; 1983. 99 pages. (upper elementary/secondary) ?.

This history of the Alabama and Coushatta tribes of Texas and Alabama covers traditional lifeways and tells of the tribe's gradual displacement by encroaching white settlement and the tribes' homelessness prior to the establishment of the Alabama-Coushatta Reservation. Contemporary conditions (housing, Christian religion, tribal government, education, and the dearth of professional opportunities) are also discussed. The history is based on historical documents and interviews with tribal members. Unfortunately, the work is marred by several factors. Awkward, frequently ungrammatical writing pervades the book. An unproven hypothesis is stated as fact: "The [mound-building] Alabama Indians did come by sea to North America...." Certain comments have patronizing overtones: "Some of the same tribes that formed the alliance for defense and spoke a similar language were also blocked together and called the `Civilized Tribes.' The classification was given them by white traders and settlers; therefore, it was well deserved." A map shows the important locales in the tribe's history. A few line drawings illustrate material culture items, and photographs

illustrate 20th- century life on the reservation.

CATAWBA NON-FICTION

Merrell, James H. *The Catawbas*. New York, NY: Chelsea House Publishers; 1989. 112 pages. (Frank W. Porter, III., Gen. Ed., Indians of North America). (upper elementary/secondary) *.

This well-written account of the Catawba covers pre-Contact life and culture, the influences of trade and disease, and the Catawba's formation into a nation from 1540 through 1750. Catawba resistance to assimilation, the influences of Mormonism, and the racial prejudice faced by the Catawba are also described. Contemporary issues include the renewed interest in their traditions. Illustrated with archival and contemporary photographs and drawings. Includes a bibliography, index, and "Catawba-At-A-Glance."

CHEROKEE BIOGRAPHIES

Cwiklik, Robert; Lewis, T., illus. *Sequoyah and the Cherokee Alphabet*. Englewood Cliffs, NJ: Silver Burdett Press; 1989. 129 pages. (Alvin Josephy, Gen. Ed. Alvin Josephy's Biography Series on American Indians). (upper elementary/secondary) *.

This is a well-written biography of Sequoyah, focusing on the Cherokee alphabet he devised. Also discussed are the ravages of smallpox, reliance on trade goods, expropriation of Native lands, and the conflict between the "Old Way" (traditional) versus the "New Way."

Klausner, Janet. *Sequoyah's Gift: A Portrait of the Cherokee* Leader. New York, NY: Harper Collins Publishers; 1993. 111 pages. (upper elementary) *.

This is a well-written and well-documented biography of the life and achievements of Sequoyah, the 19th- century Cherokee leader who created a system of writing for the Cherokee language. Includes a list of places to visit, and "Selected Sources."

Lowe, Felix; Soper, Patrick, illus. *John Ross*. Milwaukee, WI: Raintree Publishers; 1990. 32 pages. (Herman J. Viola, ed., Raintree-Rivilo American Indian Stories). (elementary).

This biography of the life of Cherokee chief John Ross (d. 1866) discusses the Indian Removal Act (1830), which resulted in a split among the Cherokee over whether to obey the order to move west of the Mississippi, and Ross's efforts to protect the Eastern lands. The Trail of Tears and Ross' subsequent attempts to retain unity within the Cherokee Nation are included. A short, interesting introduction stresses the diversity among American Indians. Includes a chronology of the life of John Ross and attractive full-color illustrations.

Rand, Jacki Thompson; Still, Wayne Anthony, illus. *Wilma Mankiller*. Austin, TX: Raintree Steck-Vaughn; 1993. 32 pages. (elementary).

This well-written biography of Wilma Mankiller, the first woman in the history of the Cherokee Nation to serve as Principal Chief, discusses her life and goals. The book is illustrated with many brightly colored watercolors that will appeal to young readers.

Waters, Frank. *Brave Are My People: Indian Heroes Not Forgotten*. Santa Fe, NM: Clear Light Publishers; 1993. 189 pages. (upper elementary/secondary).

This engaging collection of short biographies/histories of American Indian leaders from the period 1600--1900 includes Osceola, Sequoyah, Tecumseh, Black Hawk, and Pontiac. Some of the information and interpretations of events in this volume are debatable. Recent scholarship questions whether Pocahontas saved Captain John Smith's life. The book inaccurately states that the scalp of Mangas Coloradas was sent to the Smithsonian. Includes

a foreword by Vine Deloria Jr.

CHEROKEE TRADITIONAL STORIES

Coehlene, Terri; Reasoner, Charles, illus. *Dancing Drum. A Cherokee Legend.* Mahwah, NJ: Watermill Press; 1990. 47 pages. (lower elementary).

Dancing Drum attempts to make Grandmother Sun smile on The People again. Since no source for the legend is given, it is difficult to gauge the legend's degree of adaptation. Includes a ten-page section of factual information about Cherokee history and contemporary life, a list of important dates, and a glossary. Contains full-color illustrations in the legend section and photographs in the factual section.

Powell, Mary ed.; Reade, Deborah, illus. *Wolf Tales: Native American Children's Stories.* Santa Fe, NM: Ancient City Press; 1992. 38 pages. (elementary).

These short stories from the Cherokee, Omaha, Seneca, Pawnee, Tlingit, Sioux, and Tsimshian describe the special attributes and power of the wolf and its interaction with other animals, including humans. Following each story, adapted for young children, is information on the historical and contemporary location of the tribe. Sources are provided for each of the stories. Illustrated with black-and-white and monotone drawings.

Roth, Susan; Roth, Susan, illus. *The Story of Light.* New York, NY: William Morrow and Company Inc.; 1990. 28 pages. (lower elementary).

The author states that this charming story was inspired by a Cherokee myth about how the animals brought light to the world. Well-written and illustrated with striking black, white and yellow woodcuts.

Roth, Susan L. *Kanahena: A Cherokee Story.* New York, NY: Saint Martin's Press; 1988. 30 pages. (lower elementary).

A retelling of a Cherokee story describing how the terrapin tricked the wolves, and why his shell is cracked. Highly stylized natural fiber and leaf collages illustrate the story.

Scheer, George F., ed.; Frankenberg, Robert, illus. *Cherokee Animal Tales.* Reprint of 1968 Holiday House ed. Tulsa, OK: Council Oak Books; 1992. 79 pages. (elementary).

Thirteen short traditional Cherokee tales are retold here in simple, straightforward language. These stories are said to be slightly adapted from a collection published in 1900. An introductory chapter provides a brief overview of Cherokee history and information on the sources of the stories. Includes black-and-white drawings.

CHEROKEE NON-FICTION

Bealer, Alex W. *Only the Names Remain: The Cherokee and the Trail of Tears.* Boston, MA: Little, Brown & Co.; 1972. 88 pages. (upper elementary) ?.

This is a sympathetic account of the Cherokee, focusing on the Trail of Tears---the Cherokee removal to Arkansas in 1837. Unfortunately, the romanticized writing inaccurately suggests that the Cherokee have vanished: "Now, in all of Georgia and Alabama, there is nothing left of the nation that had lived there for a thousand years before the white man came. The Cherokees are gone, pulled up by the roots and cast to the westward wind...only the names remain." No mention is made of the contemporary Cherokee bands in Oklahoma and North Carolina. Beautifully illustrated with black-and-white drawings.

Ellis, Jerry (Cherokee). *Walking the Trail: One Man's Journey Along the Cherokee Trail of Tears*. New York, NY: Delacorte Press; 1991. 256 pages. (secondary).

> The author recounts his experiences retracing the route followed by his Cherokee ancestors when they were removed from the east to Oklahoma in the late 1800s. Bits of Cherokee history and legends are intermingled with stories told by people the author met along the way and their reactions to him and his journey. A short bibliography is included.

Hoyt-Goldsmith, Diane; Migdale, Lawrence, photog. *Cherokee Summer*. New York, NY: Holiday House; 1993. 32 pages. (upper elementary) *.

> This is the true story of Bridget, a ten-year-old Cherokee girl, who describes the history and culture of her people in this informative and engaging book. Bridget, who lives with her family in Okay, Oklahoma, begins with a history of the Cherokee, including information on contact with whites, trading, farming, and relocation---with emphasis on the Trail of Tears. She later describes the Oklahoma town of Tahlequah, "at the heart of Cherokee County and Cherokee life," as well as the development of the Cherokee Nation to the present. Bridget discusses Cherokee traditions, her family, and their activities, as well as the history of the Cherokee syllabary (included) and the nation's commitment to teach it. The book also includes a traditional Cherokee legend, with illustrations, and a description of a Cherokee stomp dance, in which Bridget participates with her family. Includes maps, drawings, and many colorful photographs; glossary and index.

Lepthien, Emilie U. *The Cherokee*. Chicago, IL: Children's Press; 1985. 48 pages. (A New True Book). (lower elementary).

> A simply written book on the history of the Cherokee from their origin to the present. Topics include Sequoyah and the Cherokee alphabet, the Cherokee Nation, the town of New Echota, the Trail of Tears, the Eastern and Western Bands, famous Cherokees, and the Cherokee today. Includes full-color and black-and-white photographs, maps, and illustrations; index and glossary.

McCall, Barbara A.; Lazzarino, Luciana, illus. *The Cherokee*. Vero Beach, FL: Rourke Publications, Inc.; 1989. 29 pages. (elementary).

> This clearly presented, well-written, brief history of the Cherokee covers pre-Contact life, wars with whites, the development of the Cherokee alphabet, the Indian Removal Act, and the Trail of Tears. A brief section on the contemporary Eastern and Western bands of Cherokee concludes the book. Includes full-color illustrations, chronological tables, and a glossary.

Perdue, Theda. *The Cherokee*. New York, NY: Chelsea House; 1989. 103 page. (Indians of North America). (upper elementary/secondary).

> This book describes the Cherokee origin myth, traditional lifeways, contact with Europeans, Sequoyah and the Cherokee alphabet, and the post-Contact period. Unlike many other tribes, "the Cherokee hoped if they adopted the customs, beliefs and lifeways of white Americans, they could survive in their homeland." The Trail of Tears and subsequent histories of the Eastern (North Carolina) and Western (Oklahoma) bands of the Cherokee are described. The author explains that to be economically successful today, the Eastern band sells stereotypical items---toy tipis, war bonnets---that they never used traditionally. Includes a bibliography, index, glossary, and "Cherokee-At-A-Glance" section.

Sharpe, J., ed. *The Cherokees Past and Present: An Authentic Guide to the Cherokee People*. Reprint of 1970 ed. Cherokee, NC: Cherokee Publications; 1991. 32 pages. (elementary).

> This booklet for young readers describes the history and traditional culture of the Cherokee

and was written "to correct common fallacies and offer the reader a challenging introduction to this study of the Cherokee people." It contains one-page summaries of Cherokee language, foods, dwellings, clothing, government, religion, warfare, legends, and the Cherokee today. Also included is a list of frequently asked questions about the Cherokee. Illustrated with color photographs and drawings.

Stein, R. Conrad; Catrow, David J. III, illus. *Story of The Trail of Tears*. Chicago, IL: Children's Press; 1985. 31 pages. (Cornerstones of Freedom). (upper elementary) *.

This is a clearly written account of the forced removal of the Cherokee in 1838 from Georgia to Oklahoma under the Indian Removal Act. The book also mentions Sequoyah who invented the Cherokee alphabet and Cherokee attempts to resolve land disputes with the federal government by taking their grievances to court. Illustrated with black, red, and white illustrations.

CHEROKEE FICTION

Carter, Forrest. *The Education of Little Tree*. Reprint of 1976 ed. Albuquerque: University of New Mexico Press; 1986. 216 pages. (upper elementary/secondary).

This is an engaging story of a Cherokee boy's childhood in the 1930s. The richness of the informal education and wisdom provided by the boy's grandparents is in striking contrast to that of the white-run school the boy is subsequently forced to attend. This book was originally published as autobiographical reminiscences, but has been reclassified as fiction. Controversy surrounds this moving work. Some believe author Forrest Carter to be the late Asa Earl Carter, a white supremacist. Carter, nevertheless, could have had Cherokee heritage and still have held racist beliefs.

Humphrey, William *No Resting Place*. New York, NY: Delacorte Press; 1989. 249 pages. (secondary).

In 1936, Amos Smith recollects for his thirteen-year-old grandson events from his Cherokee childhood and tells the "real" story of the 1836 Battle of San Jacinto in which Texas volunteers defeated Mexico and claimed Texas for the United States. The important but little-known role played by the confederated Indians living in east Texas at the time is the focus of the book, as events leading up to the final confrontation are recounted. A large part of the book describes the Trail of Tears, the painful removal of the Cherokee to Oklahoma, focusing on the experience of Amos Smith's family. The interesting story and interpretation of events are undermined by a style of writing characterized by long and confusing sentences as well as some patronizing descriptions. For example, in describing the advantages the Cherokee received from white civilization, the author writes: "Freed from superstitions that answered none of one's questions about life but only threatened one with curses and blights, they were healthier in mind....With the rapture of children at a fair, a nation of twenty thousand gaped in wide-eyed wonder at a world in which the things that had always mystified them were suddenly simplified and the deep mysteries for the first time revealed."

Rockwood, Joyce. *To Spoil the Sun*. 1987 reprint of 1976 Henry Holt and Company Inc. ed. Atlanta, GA: University of Georgia Press; 1987. 180 pages. (upper elementary/secondary) *.

The action in this fictional story about the Cherokee in the 1500s centers around the epidemic of smallpox brought by Europeans. The story is told through the eyes of Rain Dove, whose life we follow from age eleven until mid-adulthood. The first part of the story describes Cherokee life before the epidemic and the ceremonies and events of the village. The latter part movingly describes the ravages of smallpox and the survivors' rebuilding of their shattered lives. A chronological table links historical events to events in the story. The afterword states that all persons in the book are fictional, but the characters and behavior are consistent with our general knowledge of Indians of this period as established by

archaeologists, historians, and anthropologists. The author notes that these "minor" events that so momentously affected Native people have never been regarded as greatly significant in our history books.

Rockwood, Joyce; Kalin, Victor, illus. *Groundhog's Horse*. New York, NY: Holt, Rinehart & Winston; 1978. 114 pages. (upper elementary) *.

In this fictional adventure story, Groundhog, an eleven-year-old Cherokee boy living in the 1750s, decides to retrieve his horse, stolen by the Creek. His adventures along the way form the major part of this coming-of-age story. Includes black-and-white illustrations.

Steele, William O.; Galdone, Paul, illus. *The Buffalo Knife*. New York, NY: Peter Smith; 1992. 177 pages. (upper elementary) ?.

Set in the late 1700s, this story describes, through the eyes of young Andrew Clark, the adventures of a pioneer family as they raft down the Tennessee River to settle in a new home. The American Indians merely serve to add suspense to the adventures of the white family, and are portrayed as stereotypically threatening figures; for example: "When you can't see the red devils is the time to worry about them most."

Steele, William O.; Galdone, Paul, illus. *Flaming Arrows*. New York, NY: Peter Smith 1992. 178 pages. (upper elementary) ?.

Eleven-year old Chad and local white families are forced to take refuge in a nearby fort against attacks by the Chickamauga. The story is written from the viewpoint of the white families and the wording in the book reflects their hostile attitudes. Indians are referred to as "Injuns," "savages," "braves," and "redskins." Includes black-and-white drawings.

CHICKAMAUGA FICTION

Steele, William O.; Galdone, Paul, illus. *Flaming Arrows*. New York, NY; Peter Smith 1992. 178 pages. (upper elementary) ?.

See annotation under Cherokee Fiction.

CHICKASAW TRADITIONAL STORIES

Te Ata (Chickasaw) adapted by Lynn Moroney; Reisberg, Veg, illus. *Baby Rattlesnake*. San Francisco, CA: Children's Book Press; 1989. 32 pages. (lower elementary) *.

This is an appealing tale about what happens when you get something before you are ready for it. Adapted from a story told by Chickasaw storyteller, Te Ata. Includes playful illustrations in cut paper and gouache paints.

CHICKASAW NON-FICTION

Gibson, Arrell M. *The Chickasaws*. Norman, OK: University of Oklahoma Press; 1971. 339 pages. (secondary).

This is a comprehensive history of the Chickasaw, who inhabited parts of what are now Mississippi, Alabama, Tennessee, and Kentucky. The book covers traditional Chickasaw culture, European contact, Christian missionaries, the tribe's removal to Indian Territory, and their alliance with the Confederacy during the Civil War. The Chickasaw government was terminated as they, and the other Civilized Tribes, became part of the newly formed state of Oklahoma. Unfortunately, no discussion of the contemporary Chickasaw is included. Includes a bibliography and an index.

Hale, Duane K.; Gibson, Arrell M. *The Chickasaw*. New York, NY: Chelsea House Publishers; 1991. 111 pages. Frank W. Porter III, Gen. Ed., Indians of North America. (upper elementary/secondary) *.

> In the 16th century, prior to removal to Oklahoma along the Trail of Tears, the Chickasaw established towns in present-day northern Mississippi and northeastern Alabama and controlled lands extending to central Kentucky and Tennessee. Because of the strong cultural similarity with the Choctaw, they probably once were one people, who later divided into two tribes as their population grew. The book thoroughly explains the impact of European contact that led to increased friction and warfare among neighboring tribes. Tribes competed with each other over hunting territories and staged raids against other tribes to provide the English with furs and slaves in exchange for highly valued English goods. The book describes how the Chickasaw lost much of their land and way of life, but also notes their efforts to rebuild their culture and to improve education, health care, housing, and economic opportunities for their people. A color photographic essay contains examples of Chickasaw material culture. Illustrated with black-and-white archival and contemporary photographs.

CHOCTAW NON-FICTION

Lepthien, Emilie U. *The Choctaw*. Chicago, IL: Children's Press; 1987. 47 pages. (A New True Book). (lower elementary).

> This short book, written in consultation with tribal historian Robert Ferguson, refreshingly concentrates on contemporary, rather than traditional, Choctaw life. The book opens with a discussion of Choctaw legend and pre-Contact life, focusing on subsistence. The final part on contemporary economic and social life emphasizes modern institutions such as hospitals and senior citizen homes, perhaps at the expense of giving a feel for the daily life of contemporary Choctaw. Includes a Choctaw word list, names of important chiefs, a glossary, and an index.

Mississippi Band of Choctaw Indians. Chanta Hapia Hoke: We are Choctaw. Philadelphia, MI: Mississippi Band of Choctaw Indians; 1981. 52 pages. (upper elementary/secondary).

> This booklet gives a concise history of the Mississippi band of the Choctaw and stresses their self-determination efforts---development of industry and business and attempts to reduce federal dependency. Provides a list of individuals who are maintaining traditions today, and information about the Choctaw Indian Fair, stickball, clothing, language, and basketry. Includes a bibliography.

Mississippi Band of Choctaw Indians. An Era of Change. Philadelphia, MI: Mississippi Band of Choctaw Indians; 1971. 23 pages. (upper elementary/secondary).

> This monograph was written as "...an effort by the Choctaw tribal council to acquaint the general public with an age-old Indian culture and centuries of Choctaw history, while creating an awareness of the vast progress made in recent years." It consists of short descriptions of traditional Choctaw culture, history, and contemporary life. Illustrated with photographs of contemporary Choctaw.

CHOCTAW FICTION

Awiakta; Marilou (Cherokee); Bringle, Beverly (Choctaw), illus. *Rising Fawn and the Fire Mystery*. St. Luke's Press; 1984. 48 pages. (upper elementary).

> Rising Fawn, a seven-year-old Choctaw girl, is kidnaped by an army soldier whose company is burning Choctaw cabins during the Indian removal from Mississippi to a reservation in the West. The soldier gives the child to his relatives to raise. This is the story of Rising Fawn's struggle to keep her Native identity while accepting her new non-Native

family and Christianity. Contrasts between Choctaw and non-Indian ways of life are seen through the eyes of this young girl, suddenly alone in a new world. Illustrated with line drawings.

COREE FICTION

Hurmence, Belinda. *The Nightwalker*. New York, NY: Clarion Books; 1988. 140 pages. (upper elementary/ secondary).

Twelve-year-old Savannah and her family live on an island off North Carolina's Outer Banks, where tensions are growing between the tourists and environmentalists who want it declared a national seashore, and the locals, including Savannah's family, whose livelihood depends upon fishing. Although most of the plot revolves around a series of mysterious fires, a secondary theme involves the Coree heritage of Savannah's father's family. Savannah's grandmother sees American Indians as "shiftless" and "immoral" and cannot forgive her daughter for marrying "into Indian blood." A preface briefly describes the Coree habitation of the area and provides some interesting historical information about the last surviving Coree and her English husband, who lived in the area in the 1800s.

COUSHATA NON-FICTION

Fox, Vivian. *The Winding Trail: The Alabama-Coushata Indians of Texas*. Austin, TX: Eakin Press; 1983. 99 pages. (upper elementary/secondary) ?.

See annotation under Alabama Fiction.

CREEK BIOGRAPHIES

Chapman, George; Kollock, John, illus. *Chief William McIntosh: A Man of Two Worlds*. Atlanta, GA: Cherokee Publishing Co.; 1988. 145 pages. (secondary).

The story of the Creeks' attempts to retain tribal lands is told through the biography of Chief William McIntosh, who espoused assimilation for the Creek Nation, with sad results for his people. Related in historical-novel style, the book contains notes and texts of U.S.-Creek treaties.

Oliver, Louis Littlecoon (Muskogee/Creek). *Chasers of the Sun: Creek Indian Thoughts*. Greenfield Center, NY: The Greenfield Review Press; 1990. 105 pages. (secondary).

Through stories and poems, a Muskogee--Creek man born in 1904 shares some of his personal experiences living among his people in Oklahoma. The author also describes the spiritual side of life and gives examples of American Indian humor.

CREEK NON-FICTION

Green, Michael D. *The Creeks*. New York, NY: Chelsea House Publishers; 1990. 127 pages. (Frank W. Porter III, Gen. Ed., Indians of North America. (upper elementary/secondary).

In this well-written history of the Creek (Muskogee), who originally inhabited what is now Georgia and Alabama, the author describes the archaeological evidence for the Mississippian culture (ancestors of the Creek), and its devastation by Spanish warfare and disease. Traditional Creek life is described, followed by a description of trading relationships that developed among the Creek, the English, the French, and the Spanish. Changes to Creek culture resulting from the European market's demand for deerskins and Indian slaves are examined. Policy changes destroyed traditional Creek systems of government following the American Revolution, and further changes followed in the 19th century with loss of lands, treaties negotiated, and the removal era during which some 40

percent of the Creek population died en route to Indian Territory. The effects of the Civil War, the invasion by white farmers, and the railroad also are discussed. Includes a bibliography, glossary, index, and "Creeks-At-A-Glance."

Wheeler, M. J.; Houston, James, illus. *First Came the Indians*. New York: Atheneum; 1983. 26 pages. (lower elementary).

This book contains simplistic descriptions of the Creek, Iroquois, Ojibwa, Sioux, Makah, and Hopi. In the two-page section on "Indians Now," the author emphasizes that American Indians live much like other Americans in rural and urban areas, are employed in a variety of occupations, and hold on to many of their traditions. Includes black-and-red illustrations.

LUMBEE NON-FICTION

Dial, Adolph L. *The Lumbee*. New York, NY: Chelsea House Publishers; 1993. 110 pages. (Frank W. Porter III, Gen. Ed., Indians of North America. (upper elementary/secondary) *.

This book traces the unusual story of the Lumbee, who claim to descend from survivors of the "lost" (1587) Roanoke colony and the Hatteras. They spoke English, were Christian, and lived as settled farmers owning their land, but fell victim to the racial policies of the 19th and 20th centuries. The history details the Lumbees' struggle against racism, their successful establishment of a school, and the cohesiveness of their community, bound by its religion, beliefs, and cooperative activities. The Lumbees' unique heritage encourages an ongoing debate on their identity. The final chapter describes how that debate has been affected by World War II, the 1954 school desegregation, activities of the Ku Klux Klan, the AIM protests of the 1970s, and current Lumbee efforts to achieve equitable political representation at the state level. Illustrated with black-and-white photographs, maps, and reproductions of engravings. A center color section shows contemporary paintings by Lumbee artist Lloyd Oxendine. Includes a bibliography, a glossary, and an index.

MICCOSUKEE NON-FICTION

Henderson, Nancy; Dewey, Jane; Pickens, David, photog. *Circle of Life: the Micosukee Indian Way*. New York, NY: J. Messner; 1974. 64 pages. (elementary/secondary) *.

This excellent contemporary account, written with the help of tribal members, stresses the success of this Florida Everglades tribe in preserving its culture. Micosukee traditions and language are taught in school along with mainstream education. Generously illustrated with black-and-white photographs.

NATCHEZ FICTION

Collins, Ann M. *The Great Sun Must Die!* Tigard, OR: C.C. Publications, Inc.; 1985. 93 pages. (upper elementary).

The author describes this short novel for young readers as "...fiction set in an historical setting" that attempts to "present a fair and accurate portrayal of the geography, customs, and style of the given era." The story concerns Red Feather, a young Natchez boy who overhears a French trader plotting to kill the Natchez leader Great Sun. When Great Sun refuses to believe him, Red Feather takes it upon himself to stop the attempted murder and save his leader and his people from French domination. The dialogue is often improbable, as when Red Feather's friend Bear Claw addresses his elders with "It's a nice day, sirs, isn't it?" There are no female characters and little useful information on Natchez culture or history. This is simply a teen adventure story using American Indian characters. The novel serves as a companion to the publisher's social studies unit on The First Americans.

SEMINOLE BIOGRAPHIES

Clark Electa; Doremus, Robert, illus. *Osceola: Young Seminole Indian*. Indianapolis, IN: The Bobbs-Merrill Company, Inc.; 1965. 200 pages. (Childhood of Famous Americans). (elementary).

> This is a biography of Osceola, the famous Seminole warrior, who violently opposed the forced exile of Florida Indians to Oklahoma during the 1830s and fought in the Seminole Wars between the Seminole and the United States. Much about the lifeways of the Seminole and their thoughts and motivations are described throughout the course of the story, though no references or documentation support the extensive dialogue and the anecdotal events found in this book. The book includes a time-line of important dates, questions on the story, and lists of things to look up and do that are related to the book. Includes unappealing illustrations.

Josephy, Alvin M. Jr. *The Patriot Chiefs: A Chronicle of American Indian Resistance*. New York, NY: Penguin Books; 1961 364 pages. (secondary).

> This book recounts the life stories of nine outstanding leaders in the Indian resistance movement, from different times, places, and nations. The author explains, "While this is not a history of American Indians...the subjects were selected to provide variety in Indian backgrounds and culture, geographic areas and historic periods, and particular large-scale problems that led to crises and conflicts. Arranged chronologically, they help to convey in ordered sense a narrative outline of much Indian history." Although it was published thirty years ago, this book remains one of the best written and most readable books of its kind. Included are biographies of Hiawatha, King Philip, Pope, Pontiac, Tecumseh, Osceola, Black Hawk, Crazy Horse, and Chief Joseph.

Levin, Beatrice; Vanderveld, Marjorie; Woolgar, Jack; Swartz, Darline illus. *Me Run Fast Good: American Indian Biographies*. Gilliland, Hap, ed. Billings, MT: Council for Indian Education; 1983. 32 pages. (upper elementary).

> The halting title does not reflect the nature of this book describing the lives of three accomplished Indian individuals: Louis Tewanima (Hopi), Carlos Montezuma (Apache), and John Horse (Seminole). Tewanima achieved fame as a long distance runner at the Carlisle Indian School and as a member of the United States Olympic Team. Montezuma became a medical doctor and practiced among both Indian and non-Indian communities. John Horse served as an interpreter during meetings between the English and Seminole over the Treaty of Payne's Landing, and was a leader and chief of his people. Illustrated with black-and-white drawings.

McGovern, Ann. *The Defenders*. New York, NY: Scholastic Inc.; 1987, 1970. 128 pages. (upper elementary).

> Through the biographies of chiefs Osceola (Seminole), Tecumseh (Shawnee) and Cochise (Chiricahua Apache), the story of American Indians' struggle to keep their lands is told in a simple, fast-moving style that should keep young readers interested. No sources or bibliography are provided. Illustrated with reproductions of prints and archival photographs.

Oppenheim, Joanne; Ternay, Bill, illus. *Osceola: Seminole Warrior*. Mahwah, NJ: Troll Associates; 1979. 48 pages. (lower elementary).

> This is an engaging biography of Osceola and the Creek's struggle against white encroachment. The book describes the division of the Creeks into those who supported the British and those who supported the United States in the War of 1812, and the flight of British supporters to the Florida Seminoles. Life in Florida and continuing white pressure for land are described. Includes black-and-white illustrations, and a map that shows locales mentioned in text.

SEMINOLE NON-FICTION

Brooks, Barbara; Lazzarino, Luciano, illus. *The Seminole*. Vero Beach, FL: Rourke Publications, Inc.; 1989. 31 pages. Indian Tribes of America. (upper elementary) ?.

> The history and traditional lifeways of the Seminole are described in this book written for young readers. Organizational problems confuse the presentation and generalizations are common, such as "Because Indian traditions and Christian ideas do not mix well, the Indian religion is disappearing." "Important Dates in Seminole History" ends with the year 1838. Illustrated with colorful drawings and archival photographs.

Garbarino, Merwyn S. *The Seminole*. New York, NY: Chelsea House Publishers; 1989. 111 pages. Frank W. Porter III, Gen. Ed., Indians of North America. (upper elementary/secondary) *.

> This book describes the history and culture of the Seminole, a tribe originally comprised of members of various Southeast tribes who fled to Florida when pressured to give up their land for settlement by non-Indians. Tribal members also consisted of some of the runaway black slaves who escaped to Florida. Under Spanish rule, the Seminole were given land and granted Spanish citizenship until 1821, when Florida became part of the United States. The book describes the Seminole's fight against the removal policy of the U. S. government, their struggles to keep their land, subsequent relocation to Florida reservations, the formation of a tribal government, and contemporary life. Includes a center color section on Seminole patchwork. Profusely illustrated with drawings, engravings, and contemporary photographs. Also includes a glossary, bibliography, and "The Seminole-At-A-Glance."

Lee, Martin. *The Seminoles*. New York, NY: Franklin Watts; 1991 1989. 64 pages. (lower elementary).

> This is a traditional portrait of the Seminole, including a section on their prehistory. The illustrations lack attribution and explanation, and the early depictions of Southeast Indians "Europeanize" the subjects. The text is awkwardly written and confusing in some of its presentation.

Lepthien, Emilie. *The Seminole*. Chicago, IL: Children's Press; 1985. 48 pages. (A New True Book). (lower elementary) ?.

> This is a simply-written book on the Seminole, their history, lifeways, education, and government. The text includes information on the three Seminole wars, contemporary life on and off the reservation, and a glossary and index. Consistent use of the passive voice may be offensive, because it avoids assigning responsibility to the U. S. government for actions taken. For example, in reference to an incident between the Seminole and U.S. government during the Second Seminole War, the book explains, "But the Indians were tricked. They were captured." In describing the death of Osceola, the book recounts, "Osceola became ill and died in 1838. Osceola was buried at Fort Moultrie," but no mention is made of the fact that Osceola was a prisoner of the U.S. government at the fort at the time of his death. Illustrated with full-color and black-and-white photographs.

SEMINOLE FICTION

George, Jean Craighead. *The Talking Earth*. New York: Harper C Child Books; 1987. 160 pages. (upper elementary/secondary).

> Billie Wind, a thirteen-year-old Seminole girl, questions the validity and usefulness of Seminole legends about talking animals and earth spirits in contrast to the scientific knowledge she has learned in school. As punishment by the Council for being a doubter, Billie is to spend time alone in the Everglades. Here, she learns that listening to the land and to the animals can teach her about survival and about understanding her people's beliefs.

Kudlinski, Kathleen V.; Watling, James, illus. *Night Bird: A Story of the Seminole Indians*. New York, NY: Viking; 1993. 54 pages. (upper elementary).

> In this engaging novel for young readers, Night Bird, a Seminole girl living in the Florida Everglades in 1840, must decide whether to follow her family to Oklahoma, or remain behind with relatives in their traditional homeland. The Seminole hurry to perform the Green Corn Ceremony that marks the beginning of their New Year amidst hasty preparations to leave for Oklahoma before the white soldiers arrive. A short postscript describes the devastation suffered by the Indians in the Seminole Wars that began in 1835 and lasted until 1858, and also mentions the Seminole today. Illustrated with full-page black-and-white drawings.

Medaris, Angela Shelf; Byrd, Samuel, illus. *Dancing with the Indians*. New York, NY: Holiday House; 1991. 28 pages. (lower elementary).

> A young girl, whose grandfather escaped from slavery and was adopted into the Seminole tribe, describes her family's annual outing to the Seminole powwow in Oklahoma sometime in the 1930s. In poetic, rhythmic prose, she describes the atmosphere of the powwow and the various dances performed---the Ribbon Dance, the Rattlesnake Dance, and the War Dance. The final page contains a factual account of her grandfather's escape from slavery and his years as a free man. Includes attractive, full-color illustrations.

Wallin, Luke. *Ceremony of the Panther*. New York, NY: Bradbury Press; 1987. 124 pages (secondary).

> John Raincrow, a Miccosukee Seminole teenager, struggles to decide whether or not to follow in his medicine-man father's footsteps, in this coming-of-age novel set in the Florida Everglades. The story raises the complex issue of Miccosukee rights to use the endangered panther for religious ceremonies and deals realistically yet sensitively with contemporary concerns facing Miccosukee teens and families.

TEQUESTA NON-FICTION

Costabel, Eva Deutsch; Costabel, Eva Deutsch, illus. *The Early People of Florida*. New York, NY. Atheneum. 1993. 34 pages. (upper elementary)

> See annotation under Apalache Non-Fiction.

TUNICA-BILOXI NON-FICTION

Brain, Jeffrey P. *The Tunica-Biloxi*. Chelsea House Publishers: New York, NY; 1990. 102 pages. (Frank W. Porter, III, Gen. Ed. Indians of North America). (upper elementary/secondary) *.

> This book documents the history of the Tunica from their origins along the lower Mississippi River, through a sequence of migrations in the 17th and 18th centuries, to their eventual settlement in central Louisiana, where they merged with their neighbors, the Biloxi. Includes information on pre-Contact history, relationship with the French, conflicts with the Natchez, transformation of their way of life during the 19th century, and survival into the 20th century with their cultural traditions and tribal structure intact. Illustrated with archival and contemporary photographs. Includes a bibliography, "Tunica-Biloxi-At-A-Glance," a glossary, and an index.

Go back to Main Page for **North American Indian Bibliography**.